This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Christ the Righteousness of his People; or, The Doctrine of Justification by Faith in Him.

REPRESENTED IN SEVERAL

SERMONS,

PREACHED AT THE

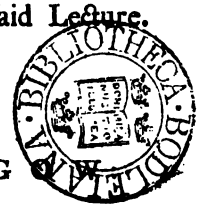
MERCHANTS LECTURE

AT

PINNER'S-HALL.

By RICHARD RAWLIN.

Published at the Request of the Committee of the said Lecture.



GLASGOW.

Printed by JOHN BRYCE, for PATRICK EDMONDSTON, Bookseller, CALTOUN.

MDCCLXXII.

100. w. 191.

TO THE

GENTLEMEN,

MERCHANTS,

AND OTHERS,

Who encourage and ſupport the Lecture at PINNER'S-HALL.

GENTLEMEN,

FROM the time that you called me to be a helper of your faith and joy, in the ſervice of a lecture, that has been ſo extenſively uſeful, I hope I have

had nothing more in my view, than to explain and recommend, in the beſt manner I can, the ſeveral great and important truths of the goſpel, as they might offer themſelves in the courſe of that miniſtry, which I am fulfilling among you. And as ſome of my firſt thoughts led me to conſider and ſtate the doctrine of Juſtification, I was the more encouraged to attempt this, as I knew of what dear importance this article of our faith was with you; and that a well-meant deſign to place it in ſuch a light, as might ſecure the complete honour of our juſtification to the righteouſneſs of Chriſt, and the free grace of God, in and through him, could not fail of meeting with a favourable reception among you, whatever imperfections might attend the execution of it; nor have my expectations herein been diſappointed.

I DO not pretend to offer any thing new upon a ſubject, that has ſo often employed the pens of our beſt and ableſt Divines ſince the Reformation. My chief deſign has been to give an eaſy, methodical, and connected view of this capital article of our faith, in the ſeveral bearings and dependancies of one part of the ſubject upon another; and I have with the more care and attention endeavoured this, as I apprehend the want of taking ſuch a view of it has been, at leaſt, one occaſion of thoſe unhappy miſtakes, which ſome have fallen into about it, and of thoſe many prejudices, which others have entertained againſt what ſeems to me to be the true ſcripture-doctrine in this point: Taking the whole together in that light, in which I have endeavoured to place it, I hope it will appear a ſcheme worthy of God, and conſiſtent with itſelf; and that,

whilſt it makes the fulleſt proviſion for our pardon, gives him the united glory of all his perfections.

THE ſubject appears to me far from being a mere ſpeculative point, as ſome are always labouring to repreſent it. They are intereſting enquiries, and of the moſt extenſive influence in the Chriſtian life; how my ſins may be pardoned, and ſuch a guilty ſinner as I am juſtified in the ſight of that holy and righteous God, with whom I have to do. The returning ſuch an anſwer to theſe enquiries, as conſcience might acquieſce in, and as may appear to have a plain foundation in the word of God, is the grand point which I have had before me, and which I have endeavoured never to loſe ſight of. And where God has made ſuch things as theſe matter of ſerious conſideration with any, ſuch, I hope, will meet with ſomething in the

the following diſcourſes, that is ſuited to their taſte, and, by the bleſſing of God, may be of uſe to them.

IT is moſt certain, that we are guilty creatures in the ſight of God, and muſt be conſidered as ſuch in all our tranſactions with him. This is the ſtate of all mankind without exception: *Every mouth muſt be ſtopped, and all the world become guilty before God.* We are chargeable with the breach of that holy and righteous conſtitution, under which we are originally placed. And it is under a feeling ſenſe of this as our caſe, that we are to ſet ourſelves to examine, what that righteouſneſs is, which God hath appointed for our juſtification, and acceptance with him.

I LIKEWISE take it to be of great uſe, in ſettling the nature of this righteouſneſs, to have right notions of the law, its purity, extent, and unchangeable obliga-

tions. Nothing appears to me more evident, than that the law, as requiring perfect obedience, is of perpetual and unchangeable obligation. And if we are under the obligations of such a law, and are at the same time convicted of the breach of it, the next question will be, where may we be provided with a Righteousness for our Justification, in which the law will acquiesce? In this case it will be in vain to fly to any righteousness, or works of our own, done in obedience to the law; that were only looking for healing to the hand that gave the deadly wound: and, therefore, when we have no such righteousness of our own, nor can any mere creature furnish us with it, this led me to consider the perfect, glorious, and everlasting righteousness, which we have in the Lord Jesus Christ, his whole active and passive obedience, as the only righteousness in and for which we are, or can be justified.

It has likewiſe been no ſmall part of my deſign, to ſtate the way in which, according to the conſtitution of the goſpel, we come to be intereſted in this righteouſneſs, which I have ſhewn to be by Imputation; and this led me to examine at large the foundations upon which this Imputation ſtands, and how it takes place upon believing. After which I proceed to exemplify the high eſteem which believers have for this righteouſneſs; the glory and perfection of it in itſelf, as it is the righteouſneſs of God-man Mediator; how friendly the doctrine of Juſtification by it is to the intereſt of goſpel-holineſs and obedience, and how a practical regard to it runs into all our religious tranſactions with God: what I have offered upon each of theſe heads, will, I hope, be found to have a plain foundation in the ſcriptures, and to be every ways agreeable to the ſentiments and experiences of believers through the ſeveral

ral ages of the Church. When noiſy controverſies are laid aſleep, when wrangling and diſputing are no more, and we come in a ſolemn hour between God and our own ſouls, to humble ourſelves before him, and, under a conſcious ſenſe of guilt, addreſs his throne for pardon and mercy, what but this righteouſneſs alone can lie at the bottom of all our hopes?

I HAVE purpoſely avoided through the whole to make uſe of any ſcholaſtic terms, or nice and ſubtle diſtinctions, with which ſome have incumbered and obſcured the ſubject, rather than thrown any light upon it. The goſpel, I apprehend, ſtands in no need of any of them: it ſhines brighteſt in its own native ſimplicity, and by the authority and evidence of its own truths, I am perſuaded, will at length make its way in the world, and triumph over all oppoſition. The main principle that I go upon, is, that God will put honour upon the law,

law, and never juſtify the ſinner in any way that ſhall reflect the leaſt reproach upon it, as the rule of his moral government. And was this principle carried through all our reaſonings upon this ſubject, it would effectually guard againſt ſome miſtakes, which I apprehend to be of a dangerous nature, clear off every embaraſſment, and fix our eye at once upon him, who is *the end of the law, for righteouſneſs to every one that believeth.* It were ſtrange indeed, if the goſpel ſhould know no way of pardon and mercy, but at the expence of the law.

In tranſcribing theſe diſcourſes for the preſs, I have taken the liberty to expreſs myſelf a little more fully, than there was room for in the pulpit, upon one or two points, that have been the matter of much ſtrife and angry debate among us. But I hope every thing of this nature has been attended to in that ſpirit which becomes the goſpel; I am ſure it has been without the leaſt deſign of giving offence to any.

All

All I aimed at was, in as plain terms, a
as ſhort a compaſs as I could, to expla
and eſtabliſh what I take to be the tr
Scripture-doctrine of Juſtification, and
importance in it. I have likewiſe ende
voured to place in a proper light ſome pa
ticular paſſages of ſcripture, which are
frequent conſideration in the preſent ſu
ject. And as this is the principle occaſi
of ſome marginal notes, which are add
here and there, I hope I need make no
pology for them; though I am afraid it wi
want a great one, that theſe, with ſome
ther enlargements, which are wrought in
the body of this work, have ſwelled it
much beyond what was at firſt deſigne
I have only to add, that whoever ſhall ca
their eye over the following pages, wi
ſoon obſerve with what pleaſure I ſom
times take leave to trace the footſteps
that truly great man, the venerable D
OWEN, who has treated this ſubject wi
that learning and judgment, which are p
culiar to himſelf, and whoſe name, I ho

W

will be ever dear in your Lecture: But where I am particularly indebted to him or any other of our writers, I have taken care to own my obligations; though it is poſſible I may ſometimes have fallen into the ſame train of thoughts with others, who have gone before me in this argument, without being aware of it; and perhaps in a ſubject that has been ſo much laboured, it was hardly poſſible always to avoid it.

SUCH as they are, I now ſubmit the following diſcourſes to your candour and acceptance: and as they are made thus public at the requeſt of your committee, as far as they may be of uſe to form any into the ſpirit and obedience of the goſpel, and eſtabliſh them in that doctrine, which was the glory of the Reformation, and is the great foundation of our hopes, I truſt my ends are anſwered. With this view I recommend them, and you with them, to the favour and bleſſing of God: whilſt at the ſame time I earneſtly entreat your continued

ed prayers, that I may with faithfulneſs fulfil the miniſtry committed to me, and my ſelf reap all the advantages of an intereſt in thoſe precious and important truths, which I would recommend to the eſteem and regard of others. I am,

GENTLEMEN,

Your Affectionate

And moſt Humble Servant,

RICHARD RAWLIN.

SCRIP-

SCRIPTURES

More or Leſs EXPLAINED.

GEN. ii. 9. Page 21
17. 20
iii. 15. 173
v. 29. 175
ix. 9. 176

EXOD. xxxiv. 7. 13

LEVIT. xiv. 17. 43
xvii. 4. 66

JOB ix. 20, 21, 30, 31. 37
xix. 25, 26, 27. 178
xxxiii. 23, 24. 179

PSAL. xvi. 9, 10. 150
xl. 6. 80
7. 73
li. 7. 182
lxxxix. 30-37. 70

PROV. viii. 22—31. 72

ISA. xlix. 4—5. 75
liii. 8. 102
10. 151
11. 115
lv. 3. 151

DAN. ix. 24. 160

HAB. ii. 4. 183

ZECH. vi. 13. 71
ix. 8. 11

MAT. iii. 15. 129
xix. 16, 17. 43
xxv. 35, 36. 259
xxvi. 39. 149
xxvii. 46. 136

LUKE vii. 47. 260

JOHN i. 16. 59
iii. 13. 224
x. 17, 18. 148
xvi. 10. 104

ACTS ii. 4. 102

ROM. ii. 13. 44
iii. 20. 40
25, 26. 89
27. 200
iv. 3. 195
5. 31
25.

25. 102
v. 1. 195
19. 121, 238
vi. 14. 25
vii. 4. ib.
12, 14. 20
viii. 3. 28, 29
24. 196
x. 4. 120

1 Cor. i. 30. 68, 120
v. 7. 180
x. 4. 181

2 Cor. v. 19. 72
21. 68, 89, 121, 239
xii. 9. 257

Gal. iii. 13. 88

Phil. iii. 6. 203
8, 9. 111, 112

1 Tim. i. 9. 24

2 Tim. i. 9. 77

Tit. i. 2. 77

Philem. ver. 18, 19. 67

Heb. ii. 10. 165
11, 16, 17. 83
vi. 18. 296
vii. 26. 130
viii. 4. 106,
x. 5. 81, 82, 83
7. 73
xi. 4. 175
xii. 2. 156
xiii. 20. 103

Jam. i. 21. 19
ii. 21, 24. 253
22. 257

1 John ii. 5. 257
iii. 7. 44
iv. 12. 258

Rev. iv. 3. 177
x. 1. ib.

SERMON

SERMON I.

ISAIAH xlv. former part of the 24th Verſe.

Surely, ſhall one ſay, in the Lord have I righteouſneſs.

'TIS the peculiar excellency and glory of the goſpel, that in it we are provided with a righteouſneſs for our juſtification in the ſight of God. I ſhall, with the more advantage, apply this paſſage as ſpeaking of ſuch á righteouſneſs, when I have anſwered two enquiries that at firſt view offer themſelves upon it——Who that *Lord* is, that is here ſpoken of: and What that *righteouſneſs* is, that is here intended.

As to the firſt of theſe enquiries; we have the fulleſt evidence that the *Lord*, here ſpoken of, is the Lord Jeſus Chriſt, from the Apoſtle's applying this context to him, Rom. xiv. 10. 11. where repreſenting the evil of uncharitable judging and condemning one another, he adds, as a weighty reaſon to deter from this practice, that we muſt ourſelves be judged by Chriſt, *for we muſt all ſtand before the judgment-ſeat of Chriſt*: Chriſt will ſit ſupreme Judge of every man's ſtate and actions, ſhall we then be

ſages——that *Chriſt is made of God unto us righteouſneſs, and ſanctification*——that *by him all that believe are juſtified from all things*——that *we are to be ſtrong in the grace that is in Chriſt Jeſus*——*are ſanctified, and juſtified in the name of the Lord Jeſus, and by the Spirit of our God*----- and *are compleat in him.*

The words therefore, that we have before us, are to be conſidered as the language of the church, ardently looking after, and embracing in the Lord Jeſus, that righteouſneſs which, and which alone, is available for our juſtification. And it is repreſented as the joint and harmonious language of the whole church, what the ſaints in every age and place agree in, *ſurely, ſhall one ſay; One*, and all that are taught of God, and acquainted with the methods of his grace. This is no party language; it is what believing Jews and Gentiles alike ſpeak, and all the called and ſaved of God agree in, according to the different diſcoveries that have been made of this truth through the ſeveral ages of the church. The Old Teſtament church was reaching after a juſtifying righteouſneſs in Chriſt; and the New Teſtament church has nothing greater to glory in. *The righteouſneſs of God* for this purpoſe is revealed *from faith to faith*: And, in proportion to their ſeveral improvements in knowledge and grace, this is equally and alike the ſpirit and language of all believers in the world; *ſurely, ſhall one ſay, in the Lord have I righteouſneſs*, or, as it is in the Hebrew, *righteouſneſſes* *, all that righteouſneſs which we can

* Dicitur autem hæc juſtitia vati noſtro צדקות *juſtitiæ terminatione plurali, tum ob excellentiam ejus;*

can want for our complete and everlaſting juſtification.

What I therefore propoſe, is to take occaſion from this paſſage to diſcourſe upon that glorious and perfect righteouſneſs for juſtification, which believers have in the Lord Jeſus Chriſt, and will for ever ſeek and find in him.

And in treating upon this very important ſubject, the baſis of all religion, the great article of the faith and hope of the church, that I may throw all the light upon it that I can, I ſhall in the

Firſt place, more particularly ſhew, what that righteouſneſs is, which is to be had in the Lord Jeſus Chriſt, and which the church is here repreſented as ſeeking in him.

Secondly, I ſhall enquire how we come to have an intereſt in this righteouſneſs; how this righteouſneſs, which is originally and ſubjectively without us, comes to be made ours for our actual and perſonal juſtification.

Thirdly, I ſhall conſider that diſpoſition and tendency of ſoul, which believers expreſs and diſcover towards this righteouſneſs, as it is here intimated in the language of the church concerning it, *ſurely, ſhall one ſay, in*

tum ob amplitudinem, qua omnibus peccatoribus credentibus ad ſalutem ſufficiat; tum ob effecta, quatenus amplectitur omnia jura filiorum Dei. *Vitringa in locum.*

in the Lord have I righteouſneſs; there I ſeek and hope to find it.

Fourthly, I ſhall repreſent the fulneſs and extent of this righteouſneſs; how complete it is in itſelf, and how fully it anſwers all the purpoſes for which we want it.

And when I have gone over theſe heads of diſcourſe, I hope to find room to reply to the principal objections, with which this doctrine is wont to be aſſaulted.

And ſo to conclude with a practical application of the whole. I am in the

Firſt place, to ſhew what that righteouſneſs is, which is to be had in the Lord Jeſus Chriſt, and which the church is here repreſented as ſeeking in him.

I have already obſerved, that this is to be underſtood of a righteouſneſs for juſtification, as grace for ſanctification, and all the duties of new and acceptable obedience, is included in that *ſtrength*, which we have in him. And as this paſſage is a comprehenſive deſcription of what the humble ſaint applies unto Chriſt for, and hopes to find in him, moſt certainly it muſt include in it this leading and eminent bleſſing of the covenant: Agreeable to what is ſaid of him elſewhere——that he *is the Lord our righteouſneſs*——and *was made ſin for us, that we might be made the righteouſneſs of God in him.* Once more; we are directed in the context, ver. 22. to look unto him for ſalvation: *Look unto me, and*

and be ye ſaved all the ends of the earth: But is there any being ſaved without a righteouſneſs for juſtification? If ſaved we muſt be juſtified; but how, and in what way can we be juſtified, but only by the righteouſneſs of Chriſt, and the free grace of God in and through him? *We are juſtified by his blood, and ſaved from wrath thro' him*, Rom. v. 9.

It is, therefore, of a righteouſneſs for juſtification that our text ſpeaks, as what is provided in Chriſt, and is to be had in him. And what this righteouſneſs is, and wherein it conſiſts, and that we have it in Chriſt, when we have it not in ourſelves, nor can have it elſewhere, is what I am now to repreſent: And this is what I ſhall endeavour by laying down a ſhort ſeries of propoſitions, plain and eaſy to be underſtood, which, I hope, will give us a view of this ſubject, without any perplexity or confuſion.

Prop. I. That man is naturally and neceſſarily under a law to God.

Prop. II. That man being under a law to God, ſome righteouſneſs is abſolutely neceſſary to his juſtification.

Prop. III. That every righteouſneſs is not ſufficient for this purpoſe, but it muſt be ſuch a righteouſneſs, as fully anſwers to the purity and perfection of that law under which man is, and which God hath given him as the rule of his obedience

Prop. IV. That we have no ſuch righteouſneſs of our own, nor can any mere creature furniſh us with it. From whence will follow.

Prop. V. That if ever we are juſtified, it muſt be by the righteouſneſs of Chriſt, conſiſting in that complete and perfect obedience, which he hath performed to the law in our room and ſtead.

Each of theſe propoſitions, I ſhall endeavour to illuſtrate, and vindicate as I go along.

Prop. I. That man is naturally and neceſſarily under a law to God. This reſults as from the ſupereminent dignity of the divine nature, ſo from the neceſſary and unalterable relation between God and man, as the one is the Creator, and the other his creature. For man being the creature of God, owing his exiſtence to him, and having received all his powers and faculties from him, he is hereby neceſſarily placed in a ſtate of dependance upon God, and ſubjection to him. And as man was created an intelligent and free agent, and therein capable of moral government, this ſtrengthens the proof of his being under a law to his great Creator. He was made capable of knowing, and loving and ſerving, and worſhipping God, and what more fit, and right than that he ſhould do ſo? It is, I apprehend, impoſſible to conceive of a creature without being under a law to this. This is what is commonly called the *law of nature*, and the *moral law*. Angels are under ſuch

ſuch a law, and it was the violating this law in ſome inſtance, in which it called for their homage and obedience, that was the ſin of the angels that fell. Adam in Paradiſe was under ſuch a law; and it is in its principal articles engraven upon the hearts of all mankind. Hence the Apoſtle inſtances in the Heathens, who having not the *written* and *revealed law*, *are* nevertheleſs *a law to themſelves*, whilſt their conſciences either acquit, or condemn them according as they either conform to, or violate this law in the plain dictates of it, Rom. ii. 14, 15. Thus all mankind are naturally and neceſſarily under a law to God, a law to love, and fear, and ſerve him, and conform to his will in whatever inſtance he ſhall make it known. This law is of univerſal extent, and perpetual obligation, and in the nature of things unalterable for ever. The ſupreme cauſe and Author of all things muſt be Lord, and Law-giver to his creatures: And indeed, as I ſaid, it is impoſſible to conceive of a reaſonable creature without his being under ſuch a law as this. This is the firſt propoſition that I would lay down; that man is neceſſarily under a law to God. I would only obſerve farther, that this law is for ſubſtance the ſame with that, which was given to man in Paradiſe; which was afterwards ſolemnly promulgated upon mount Sinai, and is ſummarily comprehended in the ten commandments; and is a law, that calls for perfect holineſs, and unſinning obedience as the neceſſary condition of our acceptance with God. But I do not inſiſt longer upon this now, becauſe the purity, extent, and unchangeable obligations of the law,

will

will come to be a little more diſtinctly conſidered under another propoſition. I go on therefore to,

Prop. II. That ſuch being the relation between God and man, and man being neceſſarily under ſuch a law to God, ſome righteouſneſs is abſolutely neceſſary to his juſtification. I determine not now what this righteouſneſs is, that will be explained under another propoſition, but only that ſome righteouſneſs is abſolutely neceſſary for this purpoſe.

And the proof of this will eaſily be deduced from the neceſſary perfections of the divine nature, as they are exerciſed and diſplayed in the government of man, according to the nature of that law, under which he is to God.

The holineſs of God is an eſſential and unchangeable perfection of the divine nature, whereby he is neceſſarily and infinitely removed from every kind and degree of moral evil, and all poſſible participation therein. This is in a very emphatical manner aſcribed unto God, *Thou only art holy*, Rev. xv. 4. *There is none holy as the Lord*, 1 Sam. ii. 2. It is the acclamation of the heavenly hoſt, *Holy, holy, holy, Lord God Almighty*, Rev. iv. 8. And *he is glorious in holineſs*, Exod. xv. 11. as though God never appeared more in his glory, than when he appears in the glories of his holineſs. His holineſs is the harmony of his other perfections and what adds a luſtre to them all. Nor can God, becauſe of the infinite rectitude and perfection of his nature, otherwiſe than hate ſin, and conceive an everlaſting diſplicency at it.

it. *He is a God of purer eyes than to behold evil, and that cannot look on iniquity*, Hab. i. 13. And how will his hatred of ſin, and diſplicency at it ſhew itſelf, not in the acquittal and juſtification of the ſinner, not in the admitting him to favour, and heaping upon him the effects and bleſſings of his favour; but on the contrary in his condemnation and deſtruction, unleſs there be ſome ſuitable reparation made for the offence, which by ſin is given him, and by which he may evidence his eternal abhorrence of it *. As the men of Bethſhemeſh cried out, under that awful diſplay of the holineſs of God which they had before their eyes, *who is able to ſtand before this holy Lord God?* 1 Sam. vi. 20.

Hence ſin is deſcribed as that *abominable thing that he hates*, Jer. xliv. 4. And *His ſoul* †, his pureſt and moſt perfect nature, is ſaid to lothe the ſinner; *my ſoul alſo loathed them*, Zech. xi. 8. A God of ſpotleſs holineſs cannot but maintain an everlaſting oppoſition to ſin, as moſt contrary to his righteous nature and holy will. And when

* The diſpleaſure of God is eternal and irreconcilable againſt ſin; for ſin being abſolutely contrary to his holy nature, he is eternally contrary unto it: If there be not therefore a way to ſeparate the ſin from the ſinner, the ſinner muſt lie under the diſpleaſure of God; no diſpleaſure can be manifeſted without ſome marks of it upon the perſon that lies under that diſpleaſure—— God can as ſoon lay aſide his purity, as always forbear his dipleaſure againſt an impure perſon; it is all one, not to hate it, and not to manifeſt his hatred of it. *Charnock*, Vol. I. p. 158.

† Peccatum eſt תועבת נפשו *abominatio animæ ipſius*. Prov. vi. 16. *Animæ*, id eſt, ipſi eſſentia, & eſſentiali ſanctitati ipſius. *Witſ.* Oeconom. Lib. I. Cap. V. § 28.

when there is in God ſuch an everlaſting oppoſition to ſin, by reaſon of his abſolute and moſt perfect holineſs, can it be ſuppoſed that he ſhould pardon it, and admit the ſinner to his favour and the effects thereof without ſuch ſatisfaction, as may teſtify to the world his higheſt indignation againſt it? I might add, that if God was thus to pardon ſin, and admit the ſinner to an intereſt in his favour and effects thereof, without any ſuch ſatisfaction, or method to ſhew his higheſt indignation againſt it, in one inſtance, he might do it in another, and a third, and ſo on, till every ſinner and every ſin ſhould be pardoned without ſuch ſatisfaction; and what would the conſequence of this be, but either a ſtripping God of his holineſs, or excluding his holineſs from all concern in the moral government of the world? Hence it is, that the Pſalmiſt deduces the puniſhment of the wicked from the purity of the divine nature, or from God's neceſſary and unchangeable love of holineſs, Pſal. xi. 6, 7. And God himſelf has declared, upon a ſolemn occaſion, *that he will be ſanctified in them that come nigh unto him, and before all the people he will be glorified*, Lev. x. 3. He will be known to be a holy God in all the diſpenſations both of his providence, and grace. The holineſs of God therefore ſeems to make ſome righteouſneſs abſolutely neceſſary, for the pardon and juſtification of a ſinner.

God is likewiſe a juſt and righteous God. God's juſtice is that eſſential attribute of his nature, which diſpoſes and determines him to render to every man his due, and according to his

his works *. As it is ſtrongly put, Gen. xviii. 25. *Shall not the judge of all the world do right?* The ſupreme Lord, and Judge of the world cannot but be juſt, and do right. And in what an awful glory does God himſelf repreſent the honour of this attribute, when after he had given the brighteſt diſplays of his grace and goodneſs, he adds as the neceſſary character of his juſtice, *that he will by no means clear the guilty*, Exod. xxxiv. 7. *By no means*, and upon no account whatever diſcharge, and acquit the guilty ſinner without a ſuitable ſatisfaction made to his juſtice, the foundation of that righteouſneſs in which he may acquit, and juſtify him. God will proceed according to the exacteſt and moſt unchangeable rules of juſtice in his government of the world, and in his dealing with ſinners. As Elihu clearly argues upon a view of the perfections of God. Job xxxiv. 10, 11. *Far be it from God, that he ſhould do wickedneſs, and from the Almighty that he ſhould commit iniquity. For the work of a man ſhall he render unto him, and cauſe every man to find according to his ways.* And this is what Job was ſtrongly impreſſed with, Job x. 14. *If I ſin, then thou markeſt me, and wilſt not acquit me from mine iniquity*; not do it, never acquit, nor juſtify me without a ſuitable reparation to the honour of thy juſtice, which has been injured by my ſin. And this made *Him* cry out with ſo much anxiety, when

* Juſtitia Dei nihil aliud eſt, quam certa quædam manifeſtatio ſanctitatis ejus in regimine creaturarum rationalium, qua non tantum ut ſummus *Legiſlator* leges æquas præſcribit, ſed etiam ut ſummus *Judex* præmia ac *pœnas diſpenſat.*

when taking a view of his ſins as committed againſt God, chap. vii. 20. *I have ſinned, and what ſhall I do unto thee, O thou Preſerver of men?* The ſacred rights of the divine government muſt be taken care of, and the honour of God's juſtice as the guardian of the law provided for, before there can be a way opened out for the pardon of ſin, and the juſtification of the ſinner. Upon this foot it was, that Joſhua ſo earneſtly remonſtrated to that people, when he ſaw them profeſſing ſo forward a zeal for the ſervice of God, without any due ſenſe of his majeſty, holineſs, and glory, Joſh. xxiv. 19. *Ye cannot ſerve the Lord: for he is a holy God: he is a jealous God, he will not forgive your tranſgreſſions, nor your ſins.* The holineſs and jealouſy of God, his unſpotted purity, and ardent zeal to vindicate the honour of his law, and maintain the unalienable rights of juſtice, are an eternal bar in the way of the ſinner's pardon without a ſuitable ſatisfaction and righteouſneſs.

And whereas ſome have been ready to object, "that this does detract from God's abſo-"lute dominion and ſovereignty, and ſet him "in this reſpect beneath his own creatures, that "whereas they can quit their rights, it ſhould "be ſuppoſed, he cannot forego his:" It is anſwered in the words of a great man *, who hath treated this ſubject with a juſtneſs, and dignity of thought peculiar to himſelf.——"It hath not "been ſaid, that *God can forego none of his own* "*rights*, it is plain he doth, when having the "*right to puniſh* a ſinner, he by pardon confers "upon him *right to impunity; but he cannot do it*

* *How*, Vol. I. p. 190.

" *it to the prejudice and diſhonour of his glorious* " *excellencies*, and the *dignity* of his *government*. " And therefore if ſome reparation were requi- " ſite to his doing it, *conſiſtently* with the due " *honour* and *reputation* thereof, *juſtice towards* " *himſelf* required he ſhould *inſiſt upon it*; which " is no more a detraction from his *abſoluteneſs*, " than *that he cannot lye*, or do any thing un- " worthy of himſelf. He *is ſo abſolute*, that he " can do *whatever he pleaſes*; but ſo juſt, that " he cannot be pleaſed to do an *unrighteous* " *thing*."

I might farther add; that as the caſe now ſtands, the unchangeable veracity and faithfulneſs of God to his own word oblige him to inſiſt upon a ſuitable ſatisfaction and righteouſneſs before the ſinner can be acquitted and juſtified: For God hath not only given man a law as the rule of his obedience, but in that law, as we ſhall have occaſion to obſerve a little more fully under the next propoſition, hath threatened ſin with death. It is the eternal voice of God ſpeaking in his law, *the ſoul that ſinneth, ſhall die*; and *the wages of ſin is death*; that is, in caſe of diſobedience, the puniſhment due to ſin, muſt be inflicted upon the ſinner in its full extent Upon this foot the apoſtle has determined the ſtate of all mankind, in relation to the law, to be the moſt guilty and miſerable, Rom. iii. 19. *Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.* Now the declarations of God in his law being ſo expreſs and full, his veracity and regard to his own word

ſtand

ſtand engaged againſt ſin, and to puniſh it, unleſs there be a ſuitable reparation made for the honour of the divine government, and which ſhall be a ſalvo to the truth of God in his threatning.

Beſides, "where laws are enforced by threatnings, we muſt ſuppoſe ſomething in every legiſlator, that *moves and inclines him* to execute thoſe threatnings upon ſuch as ſhall tranſgreſs his law. And this is as neceſſary as the former: becauſe, as the laws would be ineffectual without *ſanctions*, ſo thoſe ſanctions would be equally inſignificant, without ſuch an *inclination* in the legiſlator to put them in execution. The execution itſelf indeed may be ſtopped for ſome very weighty reaſons. But the general diſpoſition, and inclination to execute them muſt be ſuppoſed; otherwiſe, let the threatnings be never ſo ſevere, and the declarations to puniſh uttered in never ſuch high and peremptory expreſſions no man will be under the terror of them, ſo as to be affrightned thereby from ſinning. And theſe are things (as an excellent writer * has obſerved) that are to be found in all *laws*, and all *law-givers*, whether *human* or *divine*; the reaſon being the very ſame and common to them all."

I can't therefore, but conceive, that the neceſſary and unchangeable perfections of God, and which are exerciſed by him as the ſupreme and righteous governour of the world his *holineſs juſtice*, and *truth*, engage him to inſiſt upon a ſuitable ſatisfaction, as the foundation of a juſ-

* Dr. *Edward's* Preſervative, Part III. p. 85.

a juſtifying righteouſneſs before the ſinner can be acquitted and juſtified: Nor will God ever extend pardoning grace in any way, that ſhall reflect the leaſt diſhonour upon theſe perfections, and were our minds filled with ſuitable and worthy apprehenſions of them, how low would it humble the guilty ſinner at his foot, and how would *every mouth be ſtopped before him?* The ſinner's conſcience would tell them in loud language againſt what a glorious Majeſty he hath ſinned, and what he hath to expect from the juſtice, purity, and righteouſneſs of that God againſt whom every ſin is committed. *Thou, even thou art to be feared, and who may ſtand in thy ſight when once thou art angry?* Pſal. lxxvi. 7. This made the penitent Pſalmiſt in ſo moving a manner reflect upon his own guilt, *againſt thee, thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt.* Pſal. li. 4. God will appear, and be known to be a holy, juſt, and righteous God in all his diſpenſations; nor can he do any thing, but what he can do with the honour of all his perfections *. There muſt therefore be ſome righteouſneſs, or other, in order to a ſinner's juſtification. The ſeveral perfections of God as exerciſed in the government of man, according to the tenor of that law which he is under, make this abſolutely neceſſary. Without this

* Quod enim Deus non poteſt reſpectu *unius* attributi divini, reſpectu *nullius* poteſt: ſeu quod per aliquam proprietatem eſſentialem fieri non poteſt, id per omnem fieri nequit. Dr. *Owen*, Diatriba de juſt. divin. p. 206.

God will not hold the ſinner guiltleſs, how then can he juſtify him? And as juſtification is either an accounting, or a declaring a perſon righteous, it looks to me like a ſort of contradiction in terms, to talk of being juſtified without a juſtifying righteouſneſs. This is the ſecond propoſition, that ſome righteouſneſs is abſolutely neceſſary. And having, I hope, ſufficiently eſtabliſhed this, I now proceed to

Prop. III. That as ſome righteouſneſs is abſolutely neceſſary to a ſinner's juſtification; ſo every righteouſneſs is not ſufficient for this purpoſe, but it muſt be ſuch a righteouſneſs as anſwers to the purity and perfection of that law, which God hath given man as the rule of his obedience. And the reaſon of this is very plain, becauſe God will have his law honoured, and eſtabliſhed. His great deſign in his moral government of the world is to *magnify the law, and make it honourable.* He will never therefore juſtify the ſinner in any way that ſhall eclipſe the glory of the law, nor ſhall pardoning grace raiſe its throne upon the dignity and obligations thereof.

In order to examine this matter to the bottom, it will be neceſſary to obſerve a few things concerning the nature and perfection of the law; the end and deſign of God in giving it: together with the unchangeable force and obligations of it.

I obſerved before, that God hath given man a law as the rule of his obedience; I now add, that this law is a law of abſolute purity and perfection; a law in which we may as in a glaſs

glaſs or ſpotleſs mirror behold his own glorious and adorable perfections. A holy God will never ſtain his government by giving his creature any other than a holy law. The law indeed is nothing elſe but a tranſcript of the abſolute purity and rectitude of the nature, and will of God. It requires nothing, but what it becomes an infinitely wiſe and holy God to require; and forbids nothing, but what it becomes an infinitely wiſe and holy God to forbid. It principally, and in the firſt place, requires us to love and fear, and worſhip him, and, as I have already obſerved, what more fit and right than this? Hence, we cannot but obſerve, that the law is perpetually deſcribed in ſcripture by thoſe characters, which ſpeak its abſolute rectitude and moſt extenſive perfection. It is called the *royal law*, Jam. ii. 8. what is inſcribed with the authority of God himſelf; and the *perfect law of liberty*, Jam. i. 25. the moſt comprehenſive rule of that obedience that we owe to God, as our trueſt liberty lies in a dutiful ſubjection to it. In the Pſalmiſt's language, *the law of the Lord is perfect, his ſtatutes are right*, and *his commandments pure*, and *exceeding broad*; and *he eſteemed all God's precepts concerning all things to be right*, Pſal. cxix. 128. *His teſtimonies that he hath commanded are righteous*, (Heb. *righteouſneſſes*,) and *his law is the truth*, ver. 138, 142. The Apoſtle ſpeaks of it under the like honourable terms, Rom. vii. 12 *Wherefore, the law is holy; and the commandment holy, and juſt, and good*; what hath an intrinſic goodneſs in it, and is every way fit, and right, and good. It is moreover a *ſpiritual law*, Rom. vii. 14. its em-

pire extends to the inward as well as the outward man, and all the powers of our natures are controuled by it. It takes cognizance of the thoughts, and judges every word, and action; and the leaſt contrariety to the righteous nature and will of God, be it either in the heart or in the life, is forbidden by it. So abſolutely pure and perfect is the law of God.

This holy and perfect law of God, as it was admirably ſuited to the ſtate of man in innocency, was given him for two great and important purpoſes: The *one*, to regulate and direct his obedience or be the ſtanding rule of his duty in all the parts of it; for as the law is nothing elſe but the ſignification of the will of God as enjoined by his authority, what can be a rule of duty to his reaſonable creature if this is not? The *other*, to be a covenant between God and him, according to which man was to expect life and bleſſedneſs, or death and miſery, either as he ſhould or ſhould not come up to the terms of it. For God having, for wiſe and holy ends, delivered out his law to man in form of a covenant, hath annexed a ſuitable and ſolemn ſanction to it. On the one hand, in caſe of perfect obedience performed unto it, there was the promiſe of life and bleſſedneſs; On the other, in caſe of the failure of ſuch obedience, there was the threatning of death and miſery; *obey and live, ſin and die*, theſe were the equal and righteous terms of this covenant. The latter of theſe ſanctions is expreſsly mentioned in the original contract, which was entered between God and man in Paradiſe, Gen. ii. 17. *In the day thou eateſt thereof, thou ſhalt ſurely*

ſurely die. And I cannot but think, that the reward in caſe of obedience, would have bore a full proportion to the puniſhment to be inflicted in caſe of diſobedience. As the Apoſtle ſpeaks *of the commandments being ordained to life*, Rom. vii. 10. and, deſcribing out of Moſes the nature of that righteouſneſs which the law calls for, he tells us, that *the man that doeth thoſe things ſhall live by them*. Rom. x. 5. Agreeable to which we read of the *tree of life in the midſt of the garden*, Gen. ii. 9. which man would have had a right to eat of, had he continued in his obedience; and which, I ſuppoſe, was ſo called, not becauſe it had, as ſome have fondly imagined, a natural virtue to maintain and preſerve the animal life of man without being ſubject to any decays, untill God ſhould have ſeen fit to have tranſlated him; but becauſe it was a ſymbol, or ſacramental ſign and pledge, of immortality, from which therefore man was reſtrained, as having no right to eat of it after the fall. But however it be as to that, the threatning in caſe of diſobedience was expreſs and plain, *the ſoul that ſinneth ſhall die.*——— Now man ſinning, violating his holy and righteous law, and breaking covenant with his God, falls under its curſe and penalty; becomes ſubject and liable to that, and in conſequence thereof as a guilty ſinner is bound over to miſery and death. And this the ſcripture repreſents in the plaineſt and ſtrongeſt terms, as the ſad caſe of all mankind by reaſon of ſin —*For we have before proved, both Jews and Gentiles, that they are all under ſin.*——*Now we know that what things ſoever the law ſaith, it ſaith to them who*

are under the law: that every mouth may be ſtopped, and all the world become guilty before God.——Wherefore as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned——And the offence is by one man to condemnation.—— This is what is commonly and properly called the *covenant of works*, the holy and righteous conſtitution, under which man was originally placed.

It only remains to conſider, whether this law is abrogated, or whether it is ſtill obligatory and in force; and then we ſhall ſoon bring the enquiry to an iſſue, what the nature of that righteouſneſs is, which is neceſſary to our juſtification. It is readily granted, that the law conſidered as a covenant is vacated and abrogated, and vacated and abrogated never to be renewed more. The firſt ſin that man committed ſuperſeded all uſe of the law for this purpoſe, and rendered our juſtification by it abſolutely impoſſible; and the introduction of another covenant, a covenant of grace, in which we are to be juſtified in a quite different way, and upon quite different terms from thoſe of the law, did *ipſo facto* as much abrogate the law as a covenant, as if there had been an explicit and formal repeal of it. And as things are now conſtituted upon the foot of this covenant, the attempting juſtification by our own righteouſneſs, or, which is the ſame thing, by an obedience performed to the law as a covenant, is ſubverſive of the whole goſpel. The preſent enquiry, therefore, only reſpects the commands of the law; and can any thing be more plain, than

that

that they are ſtill obligatory upon us, and are indeed, of perpetual and unchangeable obligation? They are founded in the neceſſary, and unalterable relation between God and man, as the one is the Creator, and the other his creature; and we muſt firſt extinguiſh this relation, before the duties which reſult from it, and are required in the law in conſequence of it, can ceaſe. Our Saviour gives us the ſum of the moral law in ſupreme love to God, and the moſt ardent love to our neighbour, Matth. xxii. 37,——40. And will any ſay, that we are not under the law that requires theſe? Or that the law, that requires them, is not of perpetual and unchangable obligation? is abrogated or indeed ever can be? and what is there that can be ſuppoſed to vacate and abrogate it? What—— Shall the entrance of ſin abrogate it? either weaken its obligations, or any ways narrow or entrench upon its commands? becauſe man has dared to ſin, muſt God quit his throne, and recede from his own righteous commands? Becauſe man has ſeen fit to make a ſtop in his duty, ſhall the law make a ſtop in its obligations? Or, can it ever be imagined, that God gave man ſuch a law, a law of ſuch purity and perfection, and that was inſcribed all over with his own image and authority, to be vacated and ſet aſide as ſoon as given? If the law loſt its power as ſoon as man departed from his duty ſuch a glorious law was given to man, only for a day or two, perhaps but for an hour or two; or as one *

* Mr. *Thomas Caſe*, a pious and good writer of the laſt age, who has ſeveral uſeful hints upon this ſubject. See his *Mount Piſgah*, Part II. p. 144.

ſays, the *moment* of man's integrity. And the Apoſtle abhors the thought, that there ſhould be any thing in the grace of the goſpel that ſhould have a tendency this way. Rom. iii. 31. *Do we then make void the law through faith? God forbid: we eſtabliſh the law: Eſtabliſh it* for ever, and in its utmoſt extent, as a rule of duty, *being not without law to God, but under the law to Chriſt,* 1 Cor. ix 21. And in what ſtrong and expreſs terms has our Lord declared, Matth v. 17, 18. that he *came not to deſtroy the law, but to fulfil it;* And that *till heaven and earth paſs, one jot or title ſhall in no wiſe paſs from the law, till all be fulfilled?*

Nor is it any objection againſt what hath been ſaid concerning the neceſſary and unchangeable obligations of the law, that the Apoſtle ſays, 1 Tim. i. 9 *that the law is not made for a righteous man.* Some Interpreters place the emphaſis in the word κεῖται, *is not made, is not laid upon a righteous man* as a burden *. So it is made for the wicked, and lies upon them as the greateſt burden they have in the world; nothing ſo burdenſome to a carnal mind as the way of duty, *they ſaid, moreover, what a wearineſs is it,* Mal. i 13. whereas the good man *delights in the law of God, after the inward man, and none of his commandments are grievous to him* But I rather think, that the Apoſtle ſpeaks here of the law as armed with its penalty and terror †. So it

* Lex juſto non eſt poſita; i. e. impoſita tanquam onus.

† In lege Dei poſt peccatum duo ſunt conſideranda. I. *Norma* & directo ὑπολογίῳ. II. *Vis frenandi,* & com-

it is properly made for perſons of thoſe vicious diſpoſitions, which he immediately deſcribes, and is their moſt powerful, and in many caſes, their only reſtraint from ſin, being like the diſaffected ſubject, that is only kept in awe by the terror of the *ſtatute againſt treaſon*: and ſuch *ſtatute* may very properly be ſaid *to be made for him*, whilſt the good man, like the dutiful ſubject, moves upon nobler principles and motives.

Nor is there any more force, in what is objected from what the Apoſtle ſays of our being *dead to the law by the body of Chriſt, that we might be married to another*. Rom vii. 4. The Apoſtle is ſpeaking there not of the law as a rule of duty, for ſo, a little onwards on the chapter, he deſcribes it as moſt holy, and pure, and good; but of the law conſidered as a covenant; and ſo we are *dead to it*, and delivered from it by the grace of the goſpel, being by that *married to another*, and having our ſtanding under another, and very different covenant: And it is under the ſame reference that the Apoſtle conſiders the law, chap. vi. 14, when he ſpeaks of believers being not *under the law, but under grace*

From what hath been ſaid, it is eaſy to ſee, what the nature of that righteouſneſs is, which the

compeſcendi terrore & metu, ac denique *juſte condemnandi*. Quando ergo Apoſtolus docet, legem juſto poſitam non eſſe, non intellegit id de primo ac præcipuo legis opere, quod ipſi eſſentiale eſt, ſed de altero illo accidentario, quod per & poſt peccatum ſuperacceſſit, & a quo juſti per Chriſtum liberati ſunt. Witſ. Oeconom. Lib. I. *cap. iii. Sect. 9.*

the law calls for, and conſequently which is neceſſary to our juſtification; the law calls for a righteouſneſs abſolutely ſinleſs and perfect, and ſuch righteouſneſs is abſolutely neceſſary to our juſtification, in as much as the law, which calls for it, is of perpetual and unchangeable obligation. And, indeed, as the law calls for ſuch a righteouſneſs, what ever righteouſneſs we bring if it be not ſuch, the law will except againſt it; nor can it admit of any thing for juſtification, but what is like itſelf abſolutely perfect, whilſt it remains, as it ever will, what it is †. Let it therefore be remembered in all this inquiry, that there is no need, as one has juſtly obſerved, of a *new law*, but of a *new nature*, a new perſon, or a ſecond Adam to fulfil that law which is already in being, and muſt for ever remain as the great inſtrument and rule of God's moral government. This is the third propoſition, that as there muſt be a righteouſneſs, ſo all righteouſneſs will not ſerve the purpoſes of a ſinner's juſtification, but it muſt be ſuch a righteouſneſs as fully anſwers the perfect rule of righteouſneſs,

† Accedit hæc quoque ratio, quod nihil in juſtificationis negotio valeat, niſi quod perfectum plane ſit, & legi Dei in omnibus reſpondeat. Nam in juſtificatione eſt ἔνδειξις δικαιοσύνης τοῦ Θεοῦ. Rom. iii. 25, 26. Illa autem exigit, ut δικαίωμα τοῦ νόμου πληρωθῇ, Rom. viii 4. Non poteſt impleri legis jus niſi perfecta obedientia—Apoſtolus innitur iſti axiomati, juſtitiam, quæ valitura ſit coram tribunali Dei, debere omnibus numeris perfectum eſſe: talia vero quum nulla quorumcunque hominum opera ſint, concludit, nulla qualiacunque opera ad juſtificationem conſequendam quicquam conferre. Witſ. Oeconom. Lib. iii. cap. viii. ſect 42, 54.

neſs, which God hath given as in his law. And this brings me to

Prop. IV. That we have no ſuch righteouſneſs of our own, nor can any mere creature provide us with it.

Firſt, We have no ſuch righteouſneſs of our own. None that anſwers to the purity and perfection of the law; nor indeed any righteouſneſs of our own in, and for which we may hope to be juſtified. I would here a little conſider, how this matter is ſtated in the ſcripture, and then, more particularly repreſent the inſufficiency of all our own righteouſneſs for juſtification in the ſeveral branches of it.

In the general; the ſcripture is moſt expreſs and full in excluding works of every kind and ſort from all agency and influence in a ſinner's juſtification. The Apoſtle after he had in a long and laboured diſcourſe, repreſented the miſery and guilt, in which both Jew and Gentile, that is all mankind, are involved by ſin, when he comes to draw his argument to a point tells us, that *all are under ſin*, ——— that *there is none righteous no not one*, ——— and *that every mouth muſt be ſtopped, and all the world become guilty before God*, Rom. iii. 9, 10, 19. Upon which he advances it as a certain and undeniable truth, *that by the deeds of the law*, any obedience of their own paid to the law, *there ſhall no fleſh be juſtified in his ſight*, ver. 20 And after he had, in oppoſition to the way and method of a ſinner's juſtification by his own righteouſneſs, repreſented the way and method of juſtification

fication by the grace of God, and the righteouſneſs of Chriſt, a *righteouſneſs*, as he calls it, *without the law*, he eſtabliſhes the ſame concluſion over again in the ſame words, ver. 28. *Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.* And in his epiſtle to the Galatians in what full and expreſs language does he lay down the ſame truth, chap. ii. 16? *Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.*

Had man, indeed, continued in his integrity, and yielded to the law that perfect obedience which it called for, the law would have pronounced him righteous, and he had had a valid claim to all the bleſſings, that were promiſed in it; as the Apoſtle argues, that *if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law*, Gal. iii. 21. But inſtead of this, how muſt we now drop a tear over it; *the law being become weak through the fleſh*, Rom. viii. 3. It is become *weak*; for ever incapacitated and diſabled from juſtifying us: and how is it become *weak*, whence is it that the law hath loſt its juſtifying power? The Apoſtle lays the charge right, *through the fleſh*: that is, through the corruption and ſin of man. Fallen, ſinful man is unable to reach that obedience, which the law calls for, and hence it is that the law is unable to juſtify him. This is the great *impoſſible*

of

of the law *. The law were as able to juſtify us as ever, if we were but as able to keep it; but the law can never pronounce that perſon righteous, that hath not a righteouſneſs to anſwer it.

I am well aware of what ſome hath pretended and pleaded; that by the *works of the law*, which the Apoſtle excludes from having any ſhare in our juſtification, are to be underſtood only the obſervances of the *ceremonial*, and not the works of the *moral law*. But it ſeems

* It ſeems very plain that the Apoſtle is ſpeaking here of the inability of the law to *juſtify* us, or free us from the guilt and condemnation of ſin, and not of its weakneſs to *ſanctify* us, or deſtroy the habits of ſin in us, (as Dr. Hammond expreſſes it, "that the law "of Moſes, was too weak to reform, and amend men's "lives; and Mr. Locke, to maſter the propenſities of "the fleſh.") For he ſpeaks of Chriſt's doing what he did, and *which the law could not do*, under the notion of a ſacrifice, or as he expreſſes it, *for ſin* (περὶ ἁμαρτίας, by a ſacrifice for ſin—*he condemned ſin in the fleſh*; to condemned it by his death and ſufferings, that it ſhall not condemn them that are in him. And it is with regard to this effect of the death of Chriſt, that the Apoſtle ſpeaks of believers being delivered from condemnation, ver. 1. and *made free from the law of ſin and death*, ver. 2. It is likewiſe as plain, that he meant the whole of the *moral*, and not of the *ceremonial law*; that law, which is ſaid ver. 4. *to be fulfilled in us*, as the proper end of the death of Chriſt. Whereas Chriſt did not die to enable us to fulfil the ceremonial law, but, on the contrary, to free us for ever from the obligations of it. This therefore is the τὸ ἀδύνατον τοῦ νόμου, the great impoſſible of the law, its weakneſs to acquit from condemnation, or juſtify us. And this the Apoſtle ſpeaks of, not as what was owing to any original defect in the law, but altogether to our guilt and corruption, *which hath ſubjected* us to the curſe of it.

ſeems moſt demonſtrably plain to me, that t
the Apoſtle does moſt certainly diſpute agai
joining Moſes with Jeſus, the works of the c
remonial law with faith in Chriſt in juſtific
tion, yet that this is only one branch of h
deſign. He diſputes againſt juſtification by t
works of that law, *by which is the knowledge*
ſin, Rom. iii. 20. which what is it, but t
moral law? as himſelf tells us, chap. vii. 7. *th*
he had not known ſin, but by the law: not know
concupiſcence to be ſin, except the law had ſa
thou ſhalt not covet: and this he deſcribes afte
wards in that chapter, as that law, *which w*
ordained to life, ver. 10 which the ceremoni
law never was; and as ſpiritual, and *whoſe co*
mandments are holy, juſt, and good, having, as
ſaid before, an intrinſick goodneſs in them. H
diſputes againſt juſtification by the works
that law, which ſaith, *the man which doeth tho*
things ſhall live by them, Rom. x. 5. the ve
form and tenor of the moral law; and by th
breach of which the whole world was ſubject
to condemnation, Rom. iii 19. and *from t*
curſe of which Chriſt came to redeem, Gal. i
13.——He diſputes againſt juſtification by th
works of that law, againſt which the Gentil
ſinned, which could not be the ritual and cer
monial law of the Jews, which was never pr
mulgated to them, nor were the obligations
it laid upon them, nor did they ever attem
juſtification by it. Finally,---againſt juſtificatio
by the works of that law, *which we eſtabliſh b*
faith, which, to be ſure, is the moral law, th
ceremonial law, on the contrary, being for ev
vacated by the grace and faith of the goſpel.

An

And agreeably to this way of arguing, how does the Apoſtle ſtate the manner of Abraham's juſtification to be by faith excluſively of all works? Rom. iv. 2, 3. 'For if Abraham were juſtified by 'works, he hath whereof to glory, but not be- 'fore God. For what ſaith the ſcripture? A- 'braham believed God, and it was counted un- 'to him for righteouſneſs.' Not his works, which would have left room for boaſting, but his faith *was counted unto him for righteouſneſs*, by which therefore alone he was juſtified in excluſion of all works. And in what follows, the Apoſtle oppoſes juſtification by faith and by works as abſolutely inconſiſtent. Theſe two ways of juſtification can never be reconciled; inaſmuch as the one would make juſtification to be a debt, whereas it is plain by the whole ſeries of the Apoſtle's diſcourſe, that there is no claim of merit in our works; conſequently, that our juſtification is not a debt due to us for them, but an act of the freeſt grace; for ſo he proceeds ver. 4, 5. 'Now to him that worketh is the re- 'ward not reckoned of grace, but of debt. But 'to him that worketh not, but believeth on him 'that juſtifieth the ungodly, his faith is counted 'for righteouſneſs:' Where the Apoſtle repreſents thoſe whom God juſtifies, as *ungodly* *, *i. e.* before

* I am inclinable to think with Mr Locke, that when the Apoſtle ſpeaks of God's *juſtifying the ungodly*, he points to Abraham, who was a Heathen before God called him. And if ſo, what an unanſwerable argument does this furniſh us with againſt juſtification by works? For what works could ſuch a one have (a Heathen, and that had lived in the practice of idolatry all his days) that can be ſuppoſed to have an influence into his juſtification! Compare *Gen xii. 1, &c.* with Joſh. xxiv. 2.

before juſtified; who therefore can have no works of their own, that are conſidered as the cauſes of their juſtification; *faith*, therefore, is counted *to them for righteouſneſs* in oppoſition to, and in excluſion of, all works whatever; conformably to which he farther inſtances in the next verſe, that *God imputeth righteouſneſs without works*; adding, ver. 16. *that therefore it is of faith, that it might be by grace* God hath on purpoſe appointed our juſtification to be by faith that the whole may appear to be of grace. As the Apoſtle, when entring upon this ſubject, ſets out with this as his grand propoſition, ch. iii. 24. 'that we are juſtified freely by his grace; thro' 'the redemption that is in Jeſus Chriſt; freely 'and by grace,' all of pure, unmerited, unmixed grace: It is impoſſible for words more fully to expreſs, that every thing is ſo adjuſted in the way of our juſtification by the death of Chriſt, that grace may ſhine out therein in its full glory. Nor can we be too careful how we admit *works* into a copartnerſhip with *grace* herein, when the Apoſtle ſo expreſly excludes them from all agency in our ſalvation, Eph. ii. 8, 9. and ſo directly oppoſes them to grace, as what exclude and deſtroy each other. Rom. xi. 6. 'And if by 'grace, then it is no more of works; otherwiſe 'grace is no more grace. But if it be of works, 'then it is no more grace: otherwiſe work is 'no more work.'

Finally, If juſtified by any righteouſneſs of our own, or if we could and did produce any obedience of our own, that was the matter and cauſe of our juſtification, how would this turn the covenant of grace into a covenant of works? The

The firſt covenant was therefore called a covenant of works, becauſe man's own obedience, performed upon the foot of that covenant, was to be the ground and reaſon of his juſtification, and his title to every bleſſing promiſed in it. Now, if our ſincere, tho' imperfect, obedience is to be in the new covenant the ground and reaſon of our juſtification, in the ſame manner as our perfect obedience was in the firſt covenant; I ſee not, but that hereby the covenant of grace is directly turned into a covenant of works, or ſo blended and confounded with it, that its beauty is greatly defaced, and its nature changed thereby. For, as one hath obſerved upon the occaſion, *Majus & minus non mutant ſpeciem*. "Let works be perfect, or imperfect, "it will be a covenant of works, ſo long as "works are the condition of it."

The ſum of the whole is; that the ſcripture doth in the fulleſt and moſt expreſs manner exclude all ſorts of works, not only thoſe of the ceremonial, but of the moral law, from all agency and influence in a ſinner's juſification. The being juſtified by ſuch works would lay a foundation for boaſting, whereas none have, nor can have any reaſon for boaſting before God; the admiſſion of ſuch works would interfere with the freeneſs of that grace, which runs through the whole of a ſinner's juſtification, and make it a reward, not of grace, but of debt; and alter the very genuis and complexion of the covenant of grace, and turn it back into a covenant of works.

I ſhould now have proceeded to inſtance in the ſeveral branches of our own righteouſneſs,

ſhewing how inſufficient and unequal they are for the purpoſes of our juſtification: We have none inherent in us, nor any performed by us, than can be pleaded for this. And as we have no ſuch righteouſneſs of our own, ſo neither can any creature provide us with it. It remains therefore, that this righteouſneſs is only to be had in the Lord Jeſus Chriſt; in his moſt perfect and complete obedience performed to the law in our room and ſtead, according to the expreſs and bleſſed language in the text, *ſurely, ſhall one ſay, in the Lord have I righteouſneſs*; all that righteouſneſs which I want, and which is no where elſe to be had. But theſe things will deſerve to be deduced in a ſeparate diſcourſe.

SERMON

SERMON II.

ISAIAH xlv. former part of the 24th Verſe.

Surely, ſhall one ſay, in the Lord have I righteouſneſs.

WHAT we have at preſent before us, is to explain and ſettle the nature of that righteouſneſs, which we have in the Lord Jeſus Chriſt for our juſtification. And having gone over three propoſitions which were laid down for this purpoſe, we are now to proceed to a fourth, on which ſome entrance has been already made, which is this,

Prop. IV. That we have no ſuch righteouſneſs of our own, nor can any *mere* creature provide us with it. This propoſition conſiſts of two parts, which I ſhall diſtinctly conſider.

Firſt, We have no righteouſneſs of our own, that is ſufficient for our juſtification; neither any inherent in us, nor that is or can be performed by us.

Not any *inherent* in us. That is all, as the church readily acknowledges, *as an unclean thing*

and as filthy rags, impure and imperfect; what therefore can never be pleaded at the bar of God for our juſtification, Iſa. lxiv. 6. Thoſe that know the depravity and corruption of their own hearts, muſt abhor the thoughts of having their dependance upon any righteouſneſs inherent in them. Has not ſin preyed upon all our beauty, and covered us with the moſt loathſome deformity in the ſight of God? And where the grace of God advances its work in truth, and in its higheſt glory, ſtil? how far is the ſoul from being perfectly diſcharged from all theſe defilements and impurities? Job cries out as in agony, *Behold I am vile, what ſhall I anſwer thee?* Job xl. 4. And elſewhere, *whom though I were righteous*, much more holy and pure from ſin than I am, *yet would I not anſwer, but I would make ſupplication to my judge*, chap. ix. 15 *. And does not this poſture, a poſture of confuſion, and ſhame, and ſilence in the preſence of God become us? Or, if we open our mouths, ſhall it not be in a penitent acknowledgement of our guilt, and humble entreaties of grace for pardon? In the ſpirit and language of the convinced publican, Luke xviii. 13. *God be merciful to me a ſinner*; "Lord, we confeſs our ſins, the "numberleſs charges that thy law has againſt "us, and the imperfection of our own beſt "righteouſneſs and holineſs; we readily plead "guilty, and are altogether as an *unclean thing*; "nothing but ſovereign mercy can relieve us, "and nothing but a better righteouſneſs than "our

* Vid. *Schultens* in loc. ut & in ver. 20, 21, &c. qui infra citantur.

"our own can recommend us to thy accep-"tance." Job's heart was ſo impreſſed with this ſentiment, that in the chapter laſt referred to, he brings it in over and over again, and ſtill with freſh earneſtneſs: See ver. 20, 21. *If I juſtify myſelf, mine own mouth ſhall condemn me; if I ſay I am perfect*, much more improved in holineſs than I am, *it alſo ſhall prove me perverſe. Though I were perfect, yet would I not know my ſoul: I would deſpiſe my life.* He had ſuch debaſing apprehenſions of himſelf, that if he were to truſt in his own righteouſneſs for pardon and acceptance with God, he ſhould count his life little worth upon that foot. So again, ver. 30, 31. *If I waſh my ſelf with ſnow-water and make my hands never ſo clean; yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me;* or, as the margin reads it, *make me to be abhorred:* His meaning is, that after his utmoſt endeavours after, and improvements in, holineſs, if upon the foot thereof he was to be juſtified, he ſhould be in the ſight of God, no other, nor better, than one that had been rolled all over in the filth and mire of a ditch. And that he meant it of his own perſonal and inherent righteouſneſs being ſo inſufficient for his juſtification, is evident from what follows, verſe 32. *For he is not a man as I am, that I ſhould anſwer him, and we ſhould come together in judgment.* He could appeal, as he does in the next chapter, verſe 7. *that he was not wicked*, was not an habitual ſinner; but his mind was filled with ſuch affecting apprehenſions of the majeſty, holineſs, and glory of God, that he ſaw it abſolutely impoſſible, be his own perſonal and inherent righ-

teouſneſs what it will, upon that bottom to ſtand in judgment before him.

And were our minds filled with ſuch views of God, how would it humble us in the duſt? And what would our own beſt righteouſneſs appear for our juſtification in the ſight of his ſpotleſs purity, and everlaſting glory? *Is there any number of his armies, and upon whom doth not his light ariſe? How then can man be juſtified with God? or how can he be clean, that is born of a woman? I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee. Wherefore I abhor my ſelf, and repent in duſt and aſhes.* In ſhort, were we acquainted more with our own hearts, did we converſe more with the pollution of ſin, that cleaves to our boſoms, ſpreads all over our nature, and infects all we have and are, we ſhould ſoon ſee our own righteouſneſs to be imperfect and defective and every way inſufficient to bear us out in our dealings with an all-holy and righteous God. We have loſt our original righteouſneſs, and in the room thereof the pollution of ſin ſpreads through all our powers, and mingles with every principle, and ſpring of action.

And as nothing inherent in us can be our juſtifying righteouſneſs, ſo neither can any thing performed by us. If any thing performed by us could be ſuch righteouſneſs, or ſupply the place of it, it muſt be either our doing, or our ſuffering, or our believing. But,

1. Doing, or our active obedience, will not ſuffice. For that, like our inherent righteouſneſs, is every way blemiſhed and defective; and blemiſhed and defective in the ſame degree, in which

which the other is ſo. For our beſt obedience can riſe no higher than the ſpring from whence it flows. An imperfect principle of holineſs in the heart (and ſuch is the principle of holineſs in the beſt of men) cannot produce perfection of holineſs in the life. Hence the Wiſe Man obſerves, that *there is not a juſt man upon earth that doeth good and ſinneth not*, Eccl. vii. 20. And the Apoſtle Paul, who was ſo tall in every Chriſtian grace and attainment, how does he whilſt ſtruggling with the remains of indwelling ſin, mourn in the moſt touching manner, *that to will was preſent with him, but how to perform that which is good he found not?* For, ſays he, *the good that I would, I do not: but the evil which I would not, that I do*, Rom. vii. 18, 19. He was drawn as he complains, verſe 23. into a ſort of unwilling captivity to ſin, whilſt he found in many and ſad inſtances the power of corrupt nature too ſtrong for all the intereſt of grace. And this made him cry out with ſo much bitterneſs of ſoul, ver. 24. like a man that was fighting it out with an enemy, that he would be glad to get rid of upon any terms, *O wretched man that I am, who ſhall deliver me from the body of this death?* And whilſt the Chriſtian is thus maintaining a doubtful conflict with his own corruptions, and often over-powered by them, either betrayed to the ſad neglect of duty, or drawn into the frequent commiſſion of ſin, can he ever truſt in his duties for his juſtification?

To the ſame purpoſe the Apoſtle James acknowledges, that *in many things we offend all*, James iii. 2. That ſame Apoſtle, who, according to the miſtakes of ſome, is ſo zealous for the

doctrine of juſtification by works. We have no lamb in all our flocks but what is blemiſhed; our pureſt incenſe has ſome ſmoke ſtill aſcending with it: The obedience of a fallen creature muſt be mixed with ſome ſin; the Apoſtle takes himſelf into the account. *in many things we offend all;* in the ſtraiteſt line of duty there is ſome aberration from the pure and perfect law of God; whereas did we offend but in one point, this would be enough to deface our own righteouſneſs, and demoliſh the whole building, that is raiſed upon it. As the ſame Apoſtle has obſerved, that *whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all*, ch. ii. 20. He violates the ſacred authority of the law, which is the true reaſon of that obedience we owe it, and ſo becomes guilty in the ſight of the law, as if he had tranſgreſſed it in every inſtance; *as it is written, curſed is every one that continueth not in all things which are written in the book of the law to do them*, Gal. iii. 10.

And upon this foot it is, that the Apoſtle Paul, when profeſſedly ſtating the ground and reaſons of our juſtification, tells us, *that by the deeds of the law, there ſhall no fleſh be juſtified in his ſight:* for which he adds this remarkable reaſon *that by the law is the knowledge of ſin*, Rom. iii. 20. * The law is ſo far from juſtifying

* Mr Locke has frequently remarked in his notes upon this epiſtle, that where we meet with the word νόμος law, without the article, it ought always to be underſtood not of the *law of Moſes*, but of *law* in general, by which he underſtands the eternal rule of fit and right with a penalty annexed; and that ſo it muſt be underſtood

ing the ſinner, upon the account of his own works of obedience, that it convicts them of ſin in all he does; ſhews ſin cleaving to all his powers, and mingling with all his performances: This the law ſees, and charges home upon us; and for any to ſeek to be juſtified by the works of the law, what is it but ſeeking to be juſtified by that, which is the inſtrument and means of our condemnation? Hence, the Apoſtle determines upon the ſtate of all without exception, who ſeek to be juſtified by their own works, *that they are under the curſe*, Gal. iii. 10.

This made the Pſalmiſt, in ſo warm a manner, deprecate God's proceeding in judgment with him upon the foot of his own beſt duties, and moſt perfect obedience, Pſal. cxliii. 2. *And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.* As elſewhere he cries out with great concern, *who can underſtand his errors? cleanſe thou me from ſecret faults*, Pſal. xix. 12. He ſaw he was ſinning daily, and daily ſtood in need of cleanſing and

underſtood in this verſe, being without the article. He would therefore have it rendered *by deeds of law* i. e. (as he explains it) "by actions of conformity to a law "requiring the performance of the δικαιωμα θεου, the "right rule of God mentioned chap. i. 32.) with a pe-"nalty annexed, no fleſh can be juſtified." But we dont want the ſupport of ſuch a piece of criticiſm to prove that by the *law* here the apoſtle means the *moral law*. He ſpeaks of that law, by which is *the knowlege of ſin*, which, what can it be, but the *moral law*, the immutable rule of duty, and of which *every ſin is the tranſgreſſion!* Rom. vii. 7. 4. not to add, what Mr. Locke has juſtly obſerved, that the Apoſtle's declaration here is concerning all men, παρα σαρξ. But we know that the Heathen world were *not under the* law of Moſes.

and pardoning grace. So Nehemiah, when he had been exerting himſelf in the moſt laudable manner to ſanctify the ſabbath, and the houſe of God, how does he plead that *God would remember him concerning this, ſpare him according to the greatneſs of his mercy?* Neh. xiii. 22. He pleads for being ſpared and pardoned in thoſe duties, in which he had expreſſed the moſt becoming zeal for the honour of God, ſo far was he from expecting to be juſtified thereby. And our Lord has taught us, *when we have done all thoſe things which are commanded us, to ſay we are unprofitable ſervants*, Luke xvii. 10.

I might advance one ſtep farther: Could we now, and did we now, obey the law perfectly in thought, in word, and in deed, and ſhould we continue to do ſo to the laſt period of life, yet would not this be ſatisfactory to the law, and ſufficient for our juſtification. And the reaſon hereof is very plain, becauſe we are already ſinners, and our preſent and future obedience, be it never ſo complete and perfect, is but a juſt debt; a debt that is daily growing, and that we ought to be daily paying, what therefore can be no ſatisfaction for guilt that is already and long ago contracted. Such abundant evidence have we, that we can never be juſtified upon the foot of any obedience, which it is poſſible for us to perform to the law of God.

And this ſeems to me to be the true reaſon why the law was promulgated with ſo much pomp and terror upon mount Sinai, and the very ſtrictneſs and tenor of it as a covenant of works repeated and inſerted in that diſpenſation under which the Jews were: Not that they were ſtrictly

ſtrictly and properly ſpeaking under a covenant of works; but God would give them a home and ſtriking conviction of the abſolute impoſſibility of their being juſtified by their own works, that ſo by being beat off of all dependance thereon, they might be gradually trained up for the fuller grace of the goſpel diſpenſation, and brought to ſpeak the language of the text, *ſurely, ſhall one ſay, in the Lord have I righteouſneſs.* And thus, according to the Apoſtle, *the law was a ſchool-maſter to bring them unto Chriſt, that they might be juſtified by faith in him,* Gal. iii. 24.

And in this light I would conſider the anſwer which our Lord gave the young man, who came with ſo much ſeeming earneſtneſs to enquire of him, *what good thing he might do, that he might have eternal life,* Matt xix. 16. Our Lord ſaw him tinctured all over with a vain confidence in his own righteouſneſs, when he was at the ſame time an utter ſtranger to the holineſs and perfection of that law, by obedience to which he expected to be ſaved; and accordingly he frames his anſwer, *if thou wilt enter into life, keep the commandments,* verſe 17. Not that he put him upon a covenant of works, and to work for life; but he calls him to the obedience that the law required with a kind deſign of convicting him of the imperfection and vanity of thoſe duties, which he valued himſelf ſo much upon, if by this he might awaken him (as he ſaw him ſerious and thoughtful) to a farther enquiry after what other and better way of pardon and life God hath appointed: Tho', as the event ſadly

ſhewed

ſhewed, his ſtrong attachment to the world prevented this, and carried him off at once.

Nor is what has been ſaid, concerning the impoſſibility of being juſtified by our own duties, at all inconſiſtent with what the Apoſtle ſays, 1 John iii. 7. *that, he that doeth righteouſneſs, is righteous, even as he is righteous.* It is true, *he that doeth righteouſneſs*, ſo far as he doeth it, is *righteous*; a man, that has a real principle of grace in his heart, and from that principle obeys God and practiſes righteouſneſs, ſo far is righteous, that is, is a truly good man. In which ſenſe Zechariah and Elizabeth are ſaid *to be righteous before God, walking in all the commandments and ordinances of the Lord, blameleſs*, Luke i. 16. But this is vaſtly different from having a righteouſneſs that is perfect and pleadable for our juſtification. That is the peculiar glory of him, whoſe name is, the *Lord our righteouſneſs.*

It has been farther objected, *that not the hearers of the law, are juſt before God, but the doers of the law ſhall be juſtified*, Rom. ii. 13. And ſo they ſhall, if they come up to the terms of it *; *For Moſes deſcribeth the righteouſneſs which is of the law, that the man which doeth thoſe things ſhall live by them*, Rom. x. 5. It is indeed ſtrange that any ſhould plead this paſſage for a perſon's being juſtified by works, when the whole drift of the Apoſtle's diſcourſe is to ſhew, that the Jews, who were ſo fond of the law, muſt quit the terms of it, if ever they hoped to be juſtified;

* "The doers of the law, they who exactly perform "all that is commanded in it, ſhall be juſtified." Locke's paraphraſe upon the place.

fied; and his deſign in particular in theſe words, is, by repreſenting the ſtrictneſs of the terms of the law, to pave the way for what he had to offer at large concerning the goſpel-method of juſtification by the righteouſneſs of Chriſt, and the free grace of God in and through him. And as our own duties and works cannot juſtify us; So neither

2. Is there any thing in our ſufferings, that can avail for this purpoſe. It is true, that immediately upon our failure in that debt of obedience, which we owe to the law of God, another debt takes place, a debt of ſufferings. But who can bear the penalty of a broken law, and live? Will not that, where it lights for ever weigh down the ſinner, and overwhelm him in everlaſting miſery? The damned in hell, who are paying this debt, well know they can never can be diſcharged from the arreſt of juſtice under which they are laid, becauſe they can never come to the end of payment, Matt. v. 26. Juſtice will ſtill have farther and farther demands upon them; and when millions of years are rolled away in the moſt exquiſite torments, an eternity of ſufferings will be ſtill to come. And the reaſon of this is plain, becauſe as there is an infinite evil in ſin, as being committed againſt a God of infinite Majeſty and Glory, the puniſhment to which it ſubjects the ſinner, muſt likewiſe be infinite: Moſt certainly, in the future and eternal ſtate, the puniſhment of ſin will be exactly proportionate to the demerit of it. But becauſe the ſufferings of a finite creature cannot be infinite in degree or value, they muſt be infinite in duration. Hence we read, and the

ſolemn

ſolemn truth is ſo often repeated, that th *worm dieth not, and the fire is not quench* Mark ix. 44, 46, 48. and the wicked are ſaid *go away into everlaſting puniſhment*, Matt. xx 46. and *the ſmoke of their torment aſcendeth for ever and ever*, Rev. xiv. 11.

And let me farther obſerve, that if the dam ed in hell cannot by their unconceivable to ments ſo ſatisfy the law and juſtice of God f ſin, as to obtain a diſcharge, what a fond ima nation muſt it be that any of the afflictions a ſufferings of the preſent life can be available f this purpoſe? O! Surely, may ſome fooliſh i norant people be ready to ſay, I am feeling much, and ſuffering ſo much here there w be nothing for me to ſuffer hereafter. There ſo much gall and wormwood in my cup, and am exerciſed with ſo many afflictions and ſo rows, that ſurely the bitterneſs of death muſt l paſt! But let me ask ſuch vain dreamers, wh ther they ſuffer more than they have deſerved or whether they imagine, their ſufferings can d that for them, which the ſufferings of the dam ed in hell cannot do for them? The ſuffering the damned cannot wipe out their debt, nor pr cure their diſcharge; what is there then in thi that they ſhould be an atonement and ſatisfa tion for thy ſins? And we know what eſtima the Apoſtle made of his afflictions, that we ſo many and heavy, Rom. viii. 18. He was fi from eſteeming them either ſatisfactory to d vine juſtice, or meritorious of the divine favou Indeed, if thy afflictions are ſanctified, they wi prove ſaving, but never ſatisfactory to law an juſtice: If they ſubdue thy pride, and humb

thee down at the foot of God; if they divorce thy affections from a vain and empty world, mortify thy corruptions, and form thee into the divine image and likeneſs; if they drive thee out of the creature, and out of thyſelf, bring thee meekly to ſubmit to God's correcting hand, and quicken thee in thy applications to the Lord Jeſus Chriſt, whoſe grace alone can ſupport and comfort thee under all thy trials; in theſe and ſuch like inſtances afflictions work for good, and thou ſhalt have eternal reaſon to bleſs God for them, as the Apoſtle obſerves, that 'our light 'affliction which is but for a moment, worketh 'for us a far more exceeding and eternal weight 'of glory,' 2 Cor. iv. 17. But ſtill is all owing to what Chriſt hath done and ſuffered; whilſt his righteouſneſs is our only protection from wrath, and his merit our only title to life and glory. But then,

3. And *laſtly*, Faith, ſome may think, is under the goſpel our juſtifying righteouſneſs; what ſucceeds in the new covenant in the room of that perfect obedience, which was required in the covenant of works, and is, according to the gracious and milder terms thereof, what we are now to plead and truſt in for our juſtification in the ſight of God: 'for what ſaith the ſcripture? 'Abraham believed God, and it was counted 'unto him for righteouſneſs——And the ſcrip-'ture foreſaw, that God would juſtify the Hea-'then by faith——and being juſtified by faith 'we have peace with God,' &c. &c.

Indeed, the doctrine of juſtification by faith is a great and glorious truth, and of utmoſt importance in the goſpel ſcheme. The ſcripture is more

more clear and expreſs in no one article th
this, and it is readily granted that there c
no juſtification without faith. But I coul
ver ſee any reaſon to depart from the old
bliſhed doctrine of the reformation, that
juſtifies only inſtrumentally, relatively, or c
tively; that is, that it is not faith, itſelf
juſtifies us, but the object of faith, that right
neſs which faith apprehends, to which fait
lates, and which it always eyes and plead
this purpoſe. Or elſe, that it is in believin
that righteouſneſs, in and for which we ar
tified, terminates upon us, upon believing
imputes it, and in believing we receive it.
indeed, can I ſee, how it is poſſible to ex
ſuch relation and reſpect of faith to the ri
ouſneſs of Chriſt as our only juſtifying right
neſs, and ſubſtitute faith or any thing elſe i
room of it, ſo that that ſhall be the matte
cauſe of our juſtification, without bringing
juſtification by our own righteouſneſs and w
againſt which the Apoſtle argues with ſo
force and evidence in his epiſtles to the Ro
and Galatians. For if faith itſelf were the
ter and cauſe of our juſtification, it muſt
one has well obſerved, " either as it is an
" or as it is an act. Not as an habit," or a
ing the great vital principle of holineſs and
obedience, " for ſo it is an eminent branch c
" righteouſneſs of ſanctification, and to b
tified by faith, conſidered in this view, w
be to be juſtified by our own inherent ri
ouſneſs. " Nor as it is an act, ſo that th
of believing is imputed to us for right

neſs *. For ſo it is a work, that co-incides with doing, and is an eſſential and leading duty of the moral law, John vi. 29. 1 John iii. 23. and to be juſtified by faith, conſidered in this view, would be to be juſtified by works †. And indeed there needs no new law to make faith in Chriſt a duty, to believe in God, which way ſoever he ſhall reveal himſelf, being an everlaſting duty of the moral law. Beſides, Faith is plainly diſtinguiſhed from that righteouſneſs, by which we are juſtified, Phil. iii. 9. Rom. iii. 22. and we are ſaid, *to receive the gift of righteouſneſs*,

* The very act of faith, ſays Dr. Whitby, and not the object of it, *viz. Chriſt's righteouſneſs*, was imputed to Abraham, and is imputed to us for righteouſneſs. See on Rom. iv. 23. and Gal. iii. 6.

† Dr. Goodwin, in anſwer to the queſtion, whether it be the act of faith that juſtifies, or that is accounted a man's righteouſneſs, ſays, Surely no, for God might have took works as well; if he would have took it as an act, he might have took any act, love itſelf. That great man farther adds, "There is this reaſon lies in "the bottom of my ſpirit againſt it, beſides all that elſe "the ſcripture ſaith againſt it: That if when I go to "God to be juſtified, I muſt preſent to him my believ-"ing, as the matter of my righteouſneſs, and only "Chriſt's death as the merit of it, what will follow? "Two things plainly to me: Firſt, that the heart is "taken off from looking upon the righteouſneſs of "Chriſt wholly, and diverteth to its own righteouſneſs "in the very act of believing for righteouſneſs. Se-"condly, every man that will believe to be juſtified, "and go to God, and ſay, Lord juſtify me: He muſt "have an evidence that he hath faith, for how elſe can "he preſent that as the matter of his own righteouſ-"neſs? Now millions of ſouls cannot do this, they "were in a poor caſe, if they ſhould be put to it." Vol. I. Part ii. Page 301.

the gift of that righteouſneſs, by and for v we are juſtified, Rom. v 17. Faith itſelf t fore cannot be this righteouſneſs.

I might obſerve the ſame concerning the goſpel grace and duty of repentance. No the righteouſneſs of Chriſt can never be a to us without that repentance which alwa companies faith, or that whilſt we continu ſtate of impenitency, we can have any plea intereſt in it; but ſtill we muſt remembe tears pays no debts; and were our heads w and our eyes a fountain of tears, yet woul this waſh away the ſtain, or expiate the gu one ſin. Beſides, as there is ſo much i moſt perfect repentance that wants pardon, can our repentance be ſuppoſed to be ou to it?

I might farther add, that if our faith, r tance and ſincere obedience, do not come the demands of the goſpel any more than do to the commands of the law, then the never be, either in whole or in part, our ju ing righteouſneſs,. And do we any of us love or ſerve God, as the goſpel requires love and ſerve him? Do we mourn ove ſins with that meaſure of godly ſorrow th ought? or believe in Chriſt with that ſtea and fixedneſs of ſoul, with which the goſp quires us to believe in him? Or does the require us to love God leſs, or fear and him leſs, or truſt in him leſs, than the law o us to? Is any degree of holineſs abated i goſpel? If ſo, ſome ſin is countenance every abatement of holineſs, either in the

ciple or practice of it, is a ſinful imperfection *. It is true, the goſpel hath provided a covering for theſe imperfections; but what can that be, but only the ſpotleſs, and perfect robe of Chriſt's righteouſneſs?

In ſhort, either this new law, according to which we are ſuppoſed by ſome to be juſtified by our faith, repentance, and ſincere obedience, does call for perfect obedience, or it does not. If it does call for perfect obedience, how can we be juſtified by an imperfect obedience paid to it? And wherein does it differ in its commands from the moral law, which likewiſe calls for perfect obedience? If it does not call for perfect obedience, Then —— (1.) There is no law ſubſiſting ſince the fall, which does call for perfect obedience, the moral law being ſuppoſed to be abrogated to make way for this. Then —— (2.) God hath given his creature a law that allows of ſin, in ſome degree or other; or elſe we muſt ſay, —— (3.) That the imperfections of believers are no ſins. Sins they cannot be againſt the moral law, for that is ſuppoſed not to exiſt, *and where there is no law, there is no tranſgreſſion.* Sins they are not againſt this new law, for that calls for no more than ſincere obedience, and that is ſuppoſed to be performed. And if the imperfections of believers are no ſins then need they not confeſs them, nor be humbled for them; mourn over them, nor watch and pray againſt them: And what a wide door would this open to the moſt licentious practices. But perhaps

* See Owen of juſtificat. pag. 336. and Clarkſon's ſermons, pag. 227.

haps it will be ſaid, that though this law for perfect obedience, yet it accepts of i fect: Accepts it, for what? for juſtifica Then it accepts of that as a righteouſne juſtification, which, according to its ow quirements, is not a righteouſneſs; in words declares a perſon righteous, that, a ing to what itſelf commands, is not righ But then as a juſtifying righteouſneſs is no had in our ſelves, ſo neither,

Secondly, Can any mere creature prov with it. *The ſea ſaith it is not in me; the faith it is not in me;* and if we were to tr the whole creation in ſearch of it, we ſhou turn miſerably diſappointed. Neither a nor arch-angels can furniſh us with it: have nothing to ſpare from that ſpotleſs teouſneſs, with which themſelves appear l the throne of God; we know little of th of that world by which they are governed is there any alliance between angels and u ſhould give us any claim or intereſt in any teouſneſs of theirs. The poor blinded J their day, and the poor Heathens under greater darkneſs then and ſince, how wer deceived and miſled, whilſt they truſted i and the other ſacrifice, as though they wer ficient of themſelves for the expiation o The Apoſtle tells us, *that it is not poſſible blood of bulls, and of goats to take away ſins*, x. 4. The moſt numerous and expenſive fices under the law, *God would them not*, nc they any efficacy of themſelves for this pu "The butchery of ſo poor a creature can "any compenſation, for that, which is a

"rag

"ragement of the Creator of the world. What "alliance was there between the nature of a "beaſt, and that of a man? An inferior nature "can never atone the ſin of a nature ſuperior "to it. There is, indeed, in the groans of thoſe "dying creatures ſome demonſtration of God's "wrath, but no bringing in an everlaſting righ-"teouſneſs, nor any vindication of the honour "of the law." * And if there was no efficacy for the expiation of ſin in any, or in all, of thoſe ſacrifices which were of God's own appointing, what efficacy can we ſuppoſe for this purpoſe in thoſe ſacrifices, which obtained in the Gentile world, all of which were of human invention, and many of them accompanied with circumſtances of horrid cruelty, and endleſs ſuperſtition? And in what language does the Apoſtle thunder againſt thoſe, who would add the rites and obſervances of the ceremonial law to faith in Chriſt, as the ground and reaſon of juſtification? It is *making Chriſt die in vain.* —— *Such Chriſt ſhall profit them nothing,* —— *He is become of none effect to them, whoſoever they are that are juſtified by the law; They are fallen from grace:* —— gone off from the truth of the goſpel in its moſt eſſential article, and whilſt they are ſeeking juſtification in this way, it is impoſſible they ſhould be in a juſtified ſtate.

Or, perhaps, the poor deluded Papiſt will ſend you to look for ſomething like a juſtifying righteouſneſs in the merit and righteouſneſs of ſaints: And thus they, who load the doctrine of juſtification by Chriſt's imputed righteouſneſs with ſo many reproaches, take refuge in the imputed

* *Charnock*, Vol. II. page 858.

righteouſneſs of we know not whom. Bei
juſtified by the righteouſneſs of Chriſt is treat
with the utmoſt contempt, as though it w
being juſtified by a putative, an imaginary rig
teouſneſs; when at the ſame time they ſh
place all their confidence in the merit and rig
teouſneſs of the ſaints, and votaries of their o
church, many of whom we know not who, r
whence, they are. This is their miſerable r
tion, whereby they, who have the conduct
their conſciences in that church, pick the p
kets, and cheat the ſouls of thoſe, who are r
happily betrayed into their deluſions. If a m
ſay they, has been a great ſinner, and has
works of his own to juſtify him, the chur
is intruſted with a bank of merit, from whe
he may be furniſhed with a pardon at ſuch a
ſuch a rate, as the nature of his offences
or as the wiſdom of the church ſhall dire
But you will ſay, How came the church by ſu
a ſtock of merit? ——— They go on to tell yo
that as there are ſome who fall ſhort, a
are notoriouſly defective in their duty, ſo th
are others, who on the other hand excee
they perform works of ſupererrogation, as th
call them, that is, they do more than the l
of God requires, or obliges them to do:
for inſtance, if a man gives his eſtate to h
ſo many thouſand maſſes ſaid for the de
or to build an hoſpital, or if he performs ſu
penances, or goes ſuch pilgrimages; the l
of God, ſay they did not require this man
do theſe things, he does therefore more th
what the law obliges him to, and therefo
from what he does muſt ariſe a merit. N

th

that merit, which ariſes from this ſurpluſage of obedience, is thrown into one common ſtock, and dealt out by thoſe who have the management of it, as people are willing or able to pay for it, or as the wiſdom of the church ſhall ſee fit to direct *. But, what a refuge of lies

* The council of Trent, in their Catechiſm, has laid a plain foundation for all the ſuperſtitious practices of this ſort, which have obtained in the church of Rome, in the account which they give of that article of the creed, which relates to the *communion of ſaints*. By virtue of this communion they tell us, —— "That "whatſoever things are piouſly and holily performed "by *one*, theſe things belong to *all*, and by charity, "which ſeeks not her own, they are made profitable to "them. Wherefore, Chriſt has taught us this form "of prayer, to ſay *our* bread not mine; and the reſt "after the ſame manner, not taking care for our ſelves "only, but for the ſalvation and profit of all." Elſewhere, explaining this doctrine they carry it yet farther, ſhewing upon this foot how ſatisfaction may be made to God; having obſerved, how we appeaſe God by prayer, they further repreſent the uſe and advantage of afflictions for this purpoſe, —— "But becauſe many "and diverſe afflictions and calamities preſs us while "we are in this life, the faithful are chiefly to be taught, "that they who with a patient mind endure whatſoever "labour and inconvenience God ſends upon them, have "gotten full matter of ſatisfaction and merit." — adding, "That herein the immenſe goodneſs and mercy "of God is to be celebrated with the higheſt praiſes and "thankſgivings, who has granted this to human frailty, "that one can ſatisfy for another; as therefore neither the foot performs its office for its own profit, "but for the profit of the eyes alſo; and again, that "the eyes ſee, is not to be limited to their own advantage only, but for the common advantage of all the "members: So among us, the offices of ſatisfaction "ought to be eſteemed common." *Catech. ad Parochos.* Part I. *ſect.* xxv. Part II. ſect. cvi, cvii, cviii, cx.

is here? As tho' a man could not only come up to, but go beyond the extent and obligations of that law, that requires us 'to love the Lord our 'God with all our heart, and with all our soul 'and with all our mind, and our neighbour as 'our selves.' Had we a due sense of the purity and perfection of the law of God, how would this level all our vain pretensions to merit? Or as tho' we could merit at God's hand by any excesses of obedience, when it is most certain *that in many things we offend all.* And if a man cannot merit for himself, how shall another merit for him? Or, if he could merit, how is it possible, I. should be the better for his merit? Rather his supererrogations and exceedings, will rise up in judgment against me, and condemn me for my criminal defects. Indeed, this whole doctrine of "human satisfactions to be made "for sin, and of the power of the Pope to apply "one man's merit to the forgiveness of another man's offences: and all this after such "a manner, and upon such terms as is now "practised in the church of Rome, of all this "there is not one word in any passage of holy "scripture, but much to the contrary."* It is indeed subversive of the whole gospel, and of all religion, and all morality at once. Let then the poor deluded Papist hug a relick, or go long pilgrimage to the shrine of a saint, hunt after an indulgence, and buy or borrow from another's stock, when he finds his own ebbing out: O my soul! when thou hast no merit nor righteousness of thine own, learn to look to him, concerning whom it is said, *neither is there salva-*

* See Wake's sermons, Vol. I. page 58.

ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved, Acts iv. 12. It remains therefore, and this was,

Prop. V. That if ever we are juſtified, it muſt be by the righteouſneſs of Chriſt, conſiſting in that complete and perfect obedience, which he hath performed to the law in our room and ſtead. It is intimated in this propoſition.

1. That the obedience which Chriſt performed to the law was complete and perfect. And ſo it was in every view: *He fulfilled all righteouſneſs*, and ever did the things which pleaſed God. His was an unblemiſhed obedience, and what every ways correſponded to the abſolute purity and perfection of the law in all its requirements. The law, as we have ſeen, conſiſts of two parts, the precept commanding obedience, and the penalty threatning death in caſe of diſobedience; and Chriſt fulfilled them both; therein his righteouſneſs was complete and perfect, juſt ſuch as the law called for. It is intimated

2. That this obedience which Chriſt performed to the law, was in the room and ſtead of his people. He owed it not upon his own account, and needed not to have put himſelf into any ſtate of ſubjection to the law, in which it was neceſſary for him to pay it; is therefore to be conſidered in the whole of that obedience which he performed to the law, as acting in the room and ſtead of his people. Hence he is repreſented, 'as made of a woman, made under

'the

'the law, that he might redeem them that were 'under it; and ſaid, to give his life a ranſom for 'many, and to bear his ſins in our body on the 'tree; to make his ſoul an offering for ſin; to 'die for the ungodly, and for his ſheep; and to 'ſuffer once for ſin, the juſt for the unjuſt.' No words can more plainly and fully expreſs, that in all Chriſt did and ſuffered, he acted as the ſurety and ſubſtitute of his people, and that he might make ſatisfaction for divine juſtice in their room and ſtead: We cannot deny this without offering violence to the plaineſt words of ſcripture; and if we are not to underſtand paſſages ſo expreſs, and ſo numerous in the literal obvious ſenſe of the words, I ſhall for ever deſpair of knowing the ſenſe of ſcripture upon any one article. What has been ſuggeſted concerning the perfection of Chriſt's obedience and ſatisfaction and that it was performed to the law in the behalf and in the room of his people, might be largely eſtabliſhed; but as it will unavoidably fall in my way to repreſent theſe things again, I ſhall for the preſent paſs them by; and go on to obſerve

3. And *laſtly*, That from that perfect and complete obedience, which Chriſt thus performed to the law in the room and ſtead of his people, reſults that righteouſneſs in and for which we are juſtified. Such obedience has in it the formal nature of righteouſneſs, and is that righteouſneſs, which the goſpel provides and accepts for a ſinner's juſtification. The church in our text as ſuch applies to it, and rejoices in it. It is mentioned as Chriſt's deareſt and moſt honourable name, *the Lord our righteouſneſs*, Jer. xxiii. 6.

The

The prophet Daniel deſcribes him as *bringing in everlaſting righteouſneſs, ſo finiſhing tranſgreſſion, and making an end of ſin,* as to all its guilt and power for condemnation, Dan ix. 24. And that this righteouſneſs is made ours for juſtification, the Apoſtle plainly aſſerts, when, in oppoſition to our condemnation by the ſin and diſobedience of the firſt Adam, he repreſents the way and manner of our juſtification by the obedience and righteouſneſs of Chriſt, Rom. v. 18, 19. 'Therefore as by the offence of one, judg-'ment came upon all men to condemnation: 'even ſo by the righteouſneſs of one, the free 'gift came upon all men unto juſtification of life. 'For as by one man's diſobedience many were 'made ſinners, ſo by the obedience of one ſhall 'many be made righteous.' And he is ſaid 'to 'be made of God unto us righteouſneſs,' 1 Cor. i. 30. 'And is the end of the law for righteouſ-'neſs,' Rom. x 4 'And God made him to be 'ſin for us, who knew no ſin; that we might be 'made the righteouſneſs of God in him,' 2 Cor. v 21. Each of theſe texts might be largely pleaded and vindicated in ſupport of this truth; and taking them all together what a full, what an united, teſtimony are they to this great article of our faith, that we have in Chriſt a full and complete righteouſneſs for our juſtification when we have it not in ourſelves, nor can have it elſewhere?

And this an eminent writer gives as the plain and obvious ſenſe of that text, about which our commentators are ſo much divided, John i. 16. *And of his fulneſs have all we received, and grace for grace.* "That is, that as *it pleaſed the Fa-*

"ther

" *ther, that in Chriſt all fulneſs ſhould dwell,* Col. " i. 19. *So it was his pleaſure, that from that ful-* " *neſs* there ſhould be derived to all believers " grace *anſwerable* to the grace that is in Chriſt " Jeſus, and that every grace that is in Chriſt, " ſhall be *reckoned* to be *ours*, and eſteemed as " ſuch. For the prepoſition ἀντὶ which is here " tranſlated for, is a word of *imputation*, and of " *commutation.* It is uſed in the ſacred writings, " and in other good authors, when one is rec- " koned in the place of another, and one thing " is ſubſtituted and changed for another. *Give* " *unto them the tribute money for me and thee,* " Matth. xvii. 27. that is, in thine and my " ſtead. For one morſel of meat *he ſold his* " *birth-right*, Heb. xii. 16. that is, he changed " his birth-right for it. From which acceptation " of the word we learn how to underſtand and " apply it in the text before us, when it is ſaid, " that of Chriſt's fulneſs we receive grace for " grace, the genuine ſenſe is, that every grace in " Chriſt is made over to us, and is reckoned as " ours. There is a change made between him " and all true believers. As he takes upon him " their ſins, ſo his righteouſneſs is imputed to " them. This is fitly expreſſed by the prepoſi- " tion ἀντὶ for; and to *receive grace for grace,* " is as if it had been, all that grace and righte- " ouſneſs, which is in Chriſt Jeſus our Lord, is " transferred to us by God, and accepted as " our own, when he juſtifies us." * This a learned man, and who has deſerved well of the church by his many writings in defence of the doctrines of the Reformation, offers as what ſeemed

* Dr. Edward's Doctrine of faith, page 297.

ſeemed to him to be the genuine import of theſe words. I would only crave leave to add that poſſibly we may, with a ſmall alteration, expreſs the ſenſe of them in a ſomewhat more eaſy and natural manner thus: that of that fulneſs of merit and righteouſneſs, which is in Chriſt, believers *receive grace for grace*, that is; *grace* for the free and gratuitous remiſſion of their ſins, and their juſtification and acceptance unto life. The ſame with what the Apoſtle has told us, Rom. iii. 24. that *we are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus:* and Rom. v. 21. that *grace reigns through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.*

From what hath been ſaid, I hope, it ſufficiently appears, what that righteouſneſs is, which we have in Chriſt for our juſtification.

It is not his eſſential righteouſneſs as God *. He will not give the glory of this righteouſneſs to another, nor, indeed, can he veſt the ſinner with it, but man will thereby be made God. Beſides, the righteouſneſs, by which we are juſtified, muſt be a righteouſneſs that is wrought out in conformity to the law, that is the rule and ſtandard of it: and though it is moſt certain, that the eſſential righteouſneſs of Chriſt as God carries in it a full and everlaſting conformity to the law, yet the eſſential righteouſneſs of God is not to be adjuſted and modelled by the law,

* This was the opinion of Oſiander a learned man, who appeared in Germany, in the beginning of the Reformation. He gave Luther and Melanchton a great deal of trouble with his notions. Vid. Sleid. Com. de Statu *relig. Lib. 22.*

law, but rather the law muſt be adjuſted and modelled by that: The law is a tranſcript of the divine rectitude, not the divine rectitude a tranſcript of the law Finally, this righteouſneſs can in no ſenſe be transferred to us: it is eternally inherent in God, and his other perfections of wiſdom, power, goodneſs, and the like, may as well be transferred to us as his righteouſneſs.

But the righteouſneſs which we have in Chriſt for our juſtification, is the righteouſneſs which was wrought out by him as God man Mediator; his Mediatorial or Surety-ſhip righteouſneſs, conſiſting in that perfect obedience which he performed to the law in the room and ſtead of his people; in his active obedience doing all that the law required to be done; in his paſſive obedience ſuffering all that the law threatned to inflict; in both fulfilling and perfecting that righteouſneſs, which anſwers the law in its utmoſt extent, and which we may plead and truſt in for our juſtification.

Let this then ſtand as the reſult of the whole debate, that it is only the righteouſneſs of Chriſt, that righteouſneſs which he wrought out in the perfect obedience which he performed to the law in the room and ſtead of his people, and as their ſurety, which is the righteouſneſs in and for which ſinners are juſtified.

What then remains, but that we own before God the inſufficiency of our own, and of every other righteouſneſs for our juſtification, and with humble joyful faith accept of that better and ſuperior righteouſneſs, which is provided in Chriſt for this purpoſe? And were our minds filled with a due ſenſe of that authority of God which

is

is impreſſed upon the law, of that holineſs which breathes through it, and of that awful juſtice which is the great guardian of its honour, how would this ſhew us in the ſtrongeſt light the neceſſity of this righteouſneſs, and teach us to bleſs God for it? withdraw our dependance from every other righteouſneſs, and engage us in the way of the goſpel to ſeek after an intereſt in this? That, in the language of the Apoſtle, Phil. iii. 9. *We may be found in him, not having our own righteouſneſs, which of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* Where, but in the Lord Jeſus Chriſt alone, is that righteouſneſs to be had, that fully anſwers to the purity and perfection of the law, and in which the law and the law-giver can with ſo much honour acquieſce?

SERMON

SERMON I

ISAIAH xlv. former part of the Verſe.

Surely, ſhall one ſay, in the Lord h
righteouſneſs.

WE have hitherto been ſtating and ex
ing the nature of that righteou
which we have in the Lord Jeſus Chri
our juſtification. Righteouſneſs in the g
nature of it ſpeaks a conformity to ſom
which is conſidered as the meaſure and ſta
of it. The law in the preſent caſe is the
and perfect law of God, the moral la
law that calls for perfect and ſinleſs obedie
the neceſſary condition of our acceptance
God, and that threatens death in the c
the failure of ſuch obedience. This law we
ing broken by ſin, and being no ways able
to fulfil the obedience it requires, or to ſ
the puniſhment it inflicts; nor any cr
ſufficient to go through either of theſe f
Chriſt hath been appointed and ſubſtitut
perform the one, and ſuffer the other i
room and ſtead; and this he hath accomp
in the moſt perfect manner; in the obedie

his life doing all that the law required to be done, and in the ſufferings of his death ſubmitting to all that the law threatned to inflict; in both *fulfilling all righteouſneſs*, and *bringing in everlaſting righteouſneſs*. And as Chriſt, in all he thus did and ſuffered, ſuſtained the character of the Mediator and Surety of his people, this is, what has been commonly and properly called his Mediatorial or Surety-ſhip righteouſneſs; and is that alone righteouſneſs which ſinners have to plead, and in which they may truſt for their juſtification in the ſight of God. This is the ſum of what has been at large conſidered and repreſented upon this head. I now proceed,

Secondly, To ſhew how we come to have an intereſt in this righteouſneſs; how this righteouſneſs, which is originally and ſubjectively without us, comes to be made ours, and we to have an intereſt in it, ſo that we may ſay in the ſtile of the text, *in the Lord have I righteouſneſs*. To which I anſwer in general, that this is done by *Imputation*. God mercifully and graciouſly imputes and reckons it to the ſoul in believing, and ſo we come according to the tenor and conſtitution of the new covenant to have a real and pleadable intereſt in it. Not that he reckons we wrought it out in our own perſons, ſo that the individual obedience and ſufferings of Chriſt are judged to be our obedience and ſufferings, this deſtroys the imputation of that which is done by another for us, and is not according to the judgment of truth; nor that he takes it from Chriſt, and transfuſes it into us, ſo that we become the ſeat and ſubject of

it by way of inherency, and this righteouſn
inherent quality in us, that is impoſſible i
nature of things: But the meaning is, th
graciouſly accepts it for our pardon and j
cation, as if we had perſonally wrought i
our ſelves; as it was performed in our roo
ſtead, by a proper ſubſtitution of Chriſt to
the guilt and puniſhment of our ſins, as ſu
conſiders it in his law, and deals with u
cordingly, and all the benefit and advanta
it by the conſtitution of the new covena
dound unto us.

This is what we mean by *Imputation*
ſuch in general is the way in which we
to have an intereſt in this righteouſneſs.
in this very ſenſe, or in a ſenſe that has a
relation to it, we find the word uſed in
ture. It was expreſsly required under the
that all ſacrifices ſhould be offered up to
at the tabernacle, and no where elſe, Lev.
4. God had wiſe ends in ſuch a prohib
partly that he might create a greater vener
for public worſhip, and partly that he
the more effectually reſtrain the people
idolatry, to which the ſacrificing in private
give too great occaſion. Now, if any perſo
contempt of ſuch expreſs prohibition, ſh
dare to perform this part of worſhip in pri
or any other place, it is ſaid, *blood ſhall be in*
ed to that man, he hath ſhed blood; not that i
ſuppoſed, that the perſon that did this wa
tually guilty of murder, but he ſhould be lo
upon in the eye of the law, and under that
ſtitution, as though he had murdured a
and be treated accordingly. So Shimei ple

with David, when he knew how juſtly he had expoſed himſelf by his baſe conduct to his reſentment, *Let not my Lord impute iniquity unto me, neither do thou remember that which thy ſervant did perverſely.* 2 Sam. xix. 19. He owns the fact, but pleads that it might not be charged upon him, ſo as to bring him under the ſentence he had reaſon to fear.

But what comes nearer our purpoſe, is, what the Apoſtle ſays to Philemon in relation to his ſervant Oneſimus, who is ſuppoſed to have wronged him, epiſtle to Phil. ver. 18, 19. *If he hath wronged thee, or oweth thee ought, put that to mine account* (ἐμοὶ ἐλλόγα) *I Paul have written it with my own hand I will repay it.* Where the Apoſtle makes himſelf chargeable with Oneſimus's debt, and engages to his maſter, that whatever he had wronged him in, or might owe him, he would be reſponſible for it. And it is worth obſerving, that the word which the Apoſtle uſes, when he thus charges himſelf on Oneſimus's account, is the ſame that he uſes when ſtating the way and manner of our juſtification *. The Pſalmiſt deſcribes the bleſſed man in this, *that God doth not impute iniquity to him,* Pſal. xxxii. 2. Which the Apoſtle more fully explains by God's

* Λογίσεσθαι ſignifies to reckon or account, and with a dative caſe, to put to any one's account. Locke on Romans, chap. vi. verſe 8. and a learned man has obſerved, that this word is uſed ten times in that chapter; his words are, "Vox Græca reſpondens imputationi non paucies quam decies reperitur in uno capite, Rom. iv. ea autem eſt λογίζομαι vel ejuſdem familiæ ἐλλογᾶται; quâ quidem ad *imputationem* notandam aptiorem mihi fateor minime ſuccerrere." Tull. juſtif. Paul. *page 81.*

imputing righteouſneſs to him, Rom. iv. *ven as David alſo deſcribeth the bleſſedneſs man unto whom God imputeth righteouſneſs out works;* imputeth a righteouſneſs for h tification without any works of his own. ſhewing, onwards in that chapter, from th and manner of Abraham's juſtification, this bleſſing was extended to the Gentil tells us, *that he was the father of all them t lieve, though they be not circumciſed; that teouſneſs might be imputed to them alſo,* ve and that *it was not written for his ſake alo it was imputed to him; but for us alſo, to it ſhall be imputed if we believe,* ver. 23, 2 we read, *that God was in Chriſt reconcilin world to himſelf, not imputing their treſpaſ to them,* 2 Cor. v. 19. that is, not chargin puniſhing the guilt of ſin upon the ſinner, might in juſtice have done. And Chriſt i *to made of God unto us righteouſneſs,* 1 Cor. which muſt neceſſarily ſignify, that the r ouſneſs of Chriſt is ſet down to our accou reckoned and imputed to us for our juſtific it being mentioned as a diſtinct bleſſing fro righteouſneſs of ſanctification, which is rent in the Chriſtian. And, once more, i ſtrong expreſſion of the Apoſtle, 2 Cor. Chriſt is ſaid, *to be made ſin for us, when he no ſin; that we might be made the righteouſ God in him.* In the ſame way and mann which *Chriſt was made ſin for us, we are the righteouſneſs of God in him:* the one cou only by imputation, therefore, ſo muſt the o So little reaſon is there to except, as ſome done, againſt the phraſe of being juſtified b

imputed righteouſneſs, or by the righteouſneſs of Chriſt imputed to us, when in ſome places we have the expreſſion itſelf of *God's imputing righteouſneſs* in ſo many ſyllables, in others the full ſenſe and meaning of it, and ſometimes thoſe expreſſions are uſed that are, if poſſible, more ſtrong and forcible.

But ſtill the enquiry returns; what foundation is there for ſuch imputation, and how is it conſiſtently with the truth of things, that that righteouſneſs, which is wholly inherent in, and wrought out by another, can by ſuch imputation be made ours? Can be imputed of God for our juſtification, and we be conſidered as having an intereſt in it? This is a queſtion of principal importance in the goſpel ſcheme of juſtification; and in anſwer to it I deſire the following things may be conſidered,

I. That this righteouſneſs was wrought out by the appointment of God, and in conſequence of ſolemn covenant tranſactions from eternity between the Father and Son.

II. That Chriſt in the fulneſs of time aſſumed our nature with this very view, that he might be in a capacity to work out this righteouſneſs.

III. That appearing in our nature to work out this righteouſneſs, he acted in all he did and ſuffered not only in the common nature, but in the common name of his people; by which I mean, that he did what he did, and ſuffered what he ſuffered, not only for their benefit, but ſtrictly and properly in their room and ſtead.

IV. That the Father hath declared his acce tance and approbation of this righteouſneſs, ſo wrought out, for all the purpoſes for whi it was intended.

V. That upon our union to Chriſt by fait we come to have an actual and pleadable int reſt in it.

VI. The believing ſoul being thus intereſt in this righteouſneſs, henceforth is eſteemed pe fectly righteous in the ſight of God

VII. That the righteouſneſs of Chriſt beir thus made a believer's to his actual and perſon juſtification, none of the parties concerned ha any reaſon to complain; but it is to the ſatisfa tion, and with the full conſent of them all. An then I might add,

VIII. And *laſtly*, That the righteouſneſs Chriſt being after this manner, and in this w made over to the believer, it does, and ever wi continue his juſtifying righteouſneſs; God w for ever own it as ſuch, nor ſhall any enem diſpoſſeſs him of it.

Theſe ſeveral things will, I apprehend, pla this great article of goſpel-truth in a clear ar eaſy light, and taking the whole ſcheme th together in one view, I hope, it will appear eve way conſiſtent with itſelf, and not ſo open to ol jections, as ſome have imagined.

I. This righteouſneſs was wrought out by tl appointment of God, and in conſequence of ſ lemn covenant tranſactions from eternity b tween the Father and Son. Our redemption an ſalvation by Chriſt was not a work of yeſte day: It had its riſe in the boſom of God befo

a

all worlds, and according to the model which was then pitched upon, the whole was conducted, and executed.

From an unconceivable eternity God ſaw us, no ſooner formed by his power and goodneſs, but drawn into a ſad apoſtacy from him, and ſo ſunk into the depths of guilt and miſery. Upon this view of our caſe, free and ſovereign grace interpoſed, formed a moſt bleſſed deſign about our recovery, and ſettled an everlaſting covenant about the way and manner in which it was to be effected. It is true, how this covenant was managed, in the ſettlement and various articles of it, from eternity, between the Father and the Son, then aſſuming, and acting in, the character of the Mediator and Surety of his people, *is a knowledge too wonderful for us*, and all our expreſſions are low and poor when we come to ſpeak of it. But it is abundantly plain from the ſcriptures, that there was ſuch a covenant, and that this covenant is the foundation of all the ſubſequent acts and bleſſings of divine grace. We read, *that the counſel of peace ſhall be between them both*, Zech. vi. 13. * That is, between the

* Some have thought it a conſiderable difficulty in the way of underſtanding this paſſage of the eternal covenant between the Father and Son, that it is expreſſed in the future tenſe, *the counſel—ſhall be*. But this difficulty will eaſily be removed, when we conſider how frequent ſuch an enallage of tenſes is in the Hebrew language. A plain inſtance of which we have Pſal. xvii. 3. *thou haſt tried me, and ſhalt find nothing*; where *ſhalt find* is in the future tenſe, though plainly referring to what was paſt; and ver. 9, 11, 14. ſupply us with more inſtances of the ſame ſort. Nor is it un-

Father, *the Lord of hoſts*, as he is called in the verſe before, and *the man whoſe name is the branch*. And we are ſaid *to be redeemed with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot: who verily was fore-ordained before the foundation of the world*, or appointed before all worlds in the counſels of the Father to the great work of redeeming and ſaving ſinners by his death, 1 Pet. i. 19, 20. And ſo Chriſt, the eternal and eſſential wiſdom of the Father, is brought in ſpeaking of himſelf, Prov viii. 22,——25, 30, 31. *The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning or ever the earth was. When there were no depths I was brought forth: when there were no fountains abounding with water. Before the mountains were ſettled, before the hills was I brought forth.* —— *Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of his earth, and my delights were in the ſon*

uſual in ſcripture or other writtings, to ſpeak of a thing *as to be done*, when only ſome eminent manifeſtation of it is intended; and ſo *the counſel of peace ſhall be* will ſignify no more, than that it ſhall appear and be evidenced to be. And what a ſignal manifeſtation of ſuch counſel and covenant between the Father and Son were the great things that are ſpoken of in that verſe ſuch *as building the temple of the Lord, and bearing the glory, and ſitting and ruling upon his throne, and being a prieſt upon this throne?* Vid. Witſ. Oeconom. Lib. 2. Cap. 2. Sect. 7, 8. where that excellent writer hath, with great learning and judgment, vindicated the application of this paſſage to the eternal covenant we *are ſpeaking of.*

of men: Which laſt clauſe neceſſary obliges us to underſtand the whole paſſage of Chriſt's being ſet up from everlaſting, as the head of the redeemed world, and of his rejoicing in the foreview of his accompliſhing the great work, which under that character, was committed to him; as it was upon the proſpect of this that the Father and Son mutually delighted in each other, and would delight to dwell with men.

In other paſſages, we have all the eſſentials of a covenant: We find the Father propoſing man's recovery, and the Son undertaking it: What elſe can be the meaning of that expreſſion, *Lo, I come to do thy will, O God,* Heb. x. 7.? * And that will of God which Chriſt undertook, and came ſo readily to do, the Apoſtle explains in the 10th verſe, to be that great article and appointment of the will of God, which related to the

* "Therefore I, that is Chriſt, come (according to "what he had undertaken and bound himſelf by bond "to his Father, in order to that great work of our re- "demption) to perform whatſoever thou my God ſhalt "require of me." Hamn Paraph. And the ſame learned writer thinks that this is the true reaſon, why what Chriſt came to do in the work of redemption is ſaid to be wrote in the *roll* or *volume of the book,* Pſal. xl. 7. His words are too remarkable, not to be tranſcribed. "The roll of the book, (as it belongs to Chriſt) is no "more but a *bill* or *roll of contract* betwixt the Fa- "ther and him, wherein is ſuppoſed to be written the "agreement preparatory to that great work of Chriſt's "incarnation, wherein he undertaking perfectly to ful- "fil the will of God, to perform all active, and alſo "paſſive obedience, even to death, had the promiſe "from God, that he ſhould become the *author of e- "ternal ſalvation to all thoſe that obey him.*" Dr. Hammond in loc.

the expiating the guilt of ſin, and ſaving ſinners by his death.

Yet more particularly; we find the Father making all ſuitable promiſes to the Son according to the nature of the work which he was to undertake; as of aſſiſtance; 'I the Lord 'have called thee in righteouſneſs, and will hold 'thine hand, and will keep thee,' Iſa. xlii. 6. 'With whom my hand ſhall be eſtabliſhed: mine 'arm alſo ſhall rule for him,' Pſal. lxxxix. 21. Of acceptance; 'Thus ſaith the Lord, in an ac'ceptable time have I heard thee, and in a day 'of ſalvation have I helped thee:—That thou 'mayeſt ſay to the priſoners go forth; to them 'that are in darkneſs ſhew yourſelves, Iſa. xlix. 8, 9. Of ſucceſs; 'When thou ſhalt make his 'ſoul an offering for ſin, he ſhall ſee his ſeed, 'he ſhall prolong his days, and the pleaſure of 'the Lord ſhall proſper in his hand. He ſhall 'ſee of the travel of his ſoul and ſhall be ſatisfied,' Iſa. liii. 10, 11. 'Aſk of me, and I ſhall give 'thee the heathen for thine inheritance, and the 'uttermoſt parts of the earth for thy poſſeſſion.' Pſal. ii. 8. And of honour, and glory; 'Alſo 'I will make him my firſt-born, higher than the 'kings of the earth,——his ſeed alſo will I make 'to endure for ever; and his throne as the days 'of heaven,' Pſal. lxxxix. 27, 29. 'His name 'ſhall endure for ever: his name ſhall be con'tinued as long as the ſun: and men ſhall be 'bleſſed in him; all nations ſhall call him bleſ'ſed,' Pſal. lxxii. 17. And the Son accepting theſe promiſes; believing in them and depending upon them; 'For the Lord God will help me; 'therefore ſhall I not be confounded: therefore

'hav

'have I ſet my face as a flint, and I know that I 'ſhall not be aſhamed. He is near that juſtifi- 'eth me, who will contend with me? Behold 'the Lord God will help me, who is he that ſhall 'condemn me?——Iſa. l. 7,—9. In view of them ſtipulating ready obedience, and reluctating none of the difficulties of the work that lay before him; 'The Lord hath opened mine ear, 'and I was not rebellious, neither turned away 'back. I give my back to the ſmiters, and my 'cheeks to them that plucked off the hair: I hid 'not my face from ſhame and ſpitting,' Iſa. l. 5, 6. And upon the cloſe of his work, pleading them with him, and referring the iſſue of his whole undertaking to him: 'Then I ſaid, I 'have laboured in vain, I have ſpent my ſtrength 'for nought, and in vain, yet ſurely my judg- 'ment is with the Lord, and my work with my 'God.——Though Iſrael be not gathered, yet 'ſhall I be glorious in the eyes of the Lord, and 'my God ſhall be my ſtrength,' Iſa. xlix. 4, 5. Where Chriſt is introduced, as it were, remonſtrating to the Father, that the calling and converſion of the Jews, eſpecially as ſo ſmall a number of them ſhould be brought to believe in him, would be "too light a recompence for ſo great "labour!" Upon which the Father is repreſented as enlarging his grant, and conſtituting him the Saviour both of Jews and Gentiles; 'And 'he ſaid, it is a light thing that thou ſhouldeſt be 'my ſervant to raiſe up the tribes of Jacob, and 'to reſtore the preſerved of Iſrael: I will alſo 'give thee for a light to the Gentiles, that thou 'mayeſt be my ſalvation unto the end of the 'earth,

'earth, ver. 6.* And what is this but exac
according to the promiſe mentioned before, '
of me and I ſhall give the heathen for thine in
ritance, &c.?

Finally, To give the greater ſolemnity
this covenant, we find God confirming it by
oath, and ſwearing to his Son that he wou
punctually fulfil the ſeveral articles of it. *On*
have I ſworn by my holineſs that I will not lye un
David, that is, to the Meſſiah of whom Dav
was a type. *His* [Meſſiah's] *ſeed ſhall endure f*
ever, and his [Meſſiah's] *throne, as the ſun befo*
me. It ſhall be eſtabliſhed for ever as the moo
and as a faithful witneſs in heaven. Selah, Pſ
lxxxix. 35,—37. I cannot but conceive, that t
Pſalmiſt in a great part of this Pſalm had a dire
reference to the Meſſiah; for though there a
ſome things that are perſonal and peculiar to D
vid himſelf, yet there are others that are t
grand and magnificent to be underſtood of h
any otherwiſe, than as he was a type of the M
ſiah. Such are what is ſaid of him, and prom
ed to him, ver. 19,—29. where are plain repr
ſentations of the ſeveral parts of this covena
in the very ſtrain that I have already taken r
tice of. And what follows from the 30th to t
34th verſe, ſeems to be ſpoken by the inſpir
writer under the ſame view. 'If his [Meſſiah
'children forſake my law, and walk not in r
'judgment; if they break my ſtatutes, and ke
'not my commandments: then will I viſit th
'tranſgreſſion with the rod, and their iniqu

'wi

* See the whole paſſage explained to this purpo
Charnock, Vol. II. page. 271.

'with ſtripes. Nevertheleſs my loving kindneſs 'will I not utterly take from him [Meſſiah,] nor 'ſuffer my faithfulneſs to fail. My covenant will 'I not break, nor alter the thing that is gone out 'of my lips. Promiſes that contain the fulleſt aſ-ſurances, that however God might for wiſe and holy reaſons correct his people, the children of Meſſiah, for their ſins, yet the covenant made with Him, and with them in him, ſhould for ever remain inviolable; and for this we have the oath of God.

Such plain and evident indications we have of covenant-tranſactions between the Father and Son, concerning the way and method of our redemption; and I have been the more particular in tracing out the nature and terms of this covenant, becauſe it was the warrant, which Chriſt went upon in all he did and ſuffered as Mediator, for *he gave himſelf for our ſins, according to the will of God*, Gal. i. 4. And becauſe it is upon the foot of ſuch covenant and according to the plan and model therein ſettled, that all the bleſſings of grace are diſpenſed. Hence *eternal life* is ſaid to *be promiſed*, and *grace to be given in Chriſt Jeſus, before the world began*, Titus i. 2. 2 Tim. 1. 9. It cannot be underſtood of any promiſe made, or grace given to us in our own perſons, for none did then exiſt, to whom ſuch promiſe might be made, and on whom ſuch gift might terminate; muſt therefore be underſtood of the promiſe made, and grace given before all worlds in Chriſt as the head of the covenant, and Surety of his people, then acting in their names, and tranſacting with the Father for them.

What

What I mean upon the whole is, that righteouſneſs, which is the completion of Chriſt did and ſuffered as Mediator, was wr out not only by the appointment of God, l purſuit of a ſolemn covenant agreement be the Father and Chriſt, which, as it is the thing that regulates his Mediatorial unde ings, muſt lay a direct foundation for the i tation of ſuch righteouſneſs in the way, an the purpoſes for which it was deſigned, a greed.

II. This righteouſneſs was wrought out i ſame nature that fell, and ſtood in need c and this gives a yet nearer relation to, and in it. And, indeed, this was the very end which Chriſt in the fulneſs of time aſſume nature, *viz.* that he might be in a capaci work out this righteouſneſs. As the A obſerves, Gal. iv. 4, 5. that *when the fuln time was come, God ſent forth his Son made woman, made under the law, to redeem them were under the law that we might receive the tion of ſons* *. The incarnate Son of God,

* Sponſori noſtro id incumbebat præſtandum lex a nobis exigit, ut δικαίωμα illius impleatur. vii. 4. Noſque juxta antiquam conventionem ſerv Legi autem hominibus latæ niſi per hominem ſat non poteſt; neque quoad *præcepta*, quæ Spiritum nimam & corpus ſanctus ſervari ac Deo impendi p lant, neque quoad *comminationes*, quibus & corp animæ ſua mors indicitur. Unde neceſſe eſt, ſp rem noſtrum vere hominem eſſe, ut corpore atqu ma omnem juſtitiam impleat, Matt. iii. 15. Et u que morte ſubita, ſuos a morte vindicet, Heb. i

r natures, appears in the fulneſs of time to
out that righteouſneſs which we wanted,
o redeem from that curſe and condemna-
of the law under which we were fallen.
t, conſidered merely as God, could neither
obeyed nor ſuffered; but having aſſumed
ature of man into ſo near a union to his
divine perſon, he comes into a capacity for

This made him a member of our world,
ne of us; and thus in that nature in which
w was broken, the law is fulfilled; in that
e which had loſt all righteouſneſs, all
eouſneſs is recovered; and, finally, in that
e, which was become obnoxious to death,
is ſuffered and triumphed over. As the
tle under this view fixes our eye upon him,
ii. 14, 15. 'Foraſmuch then as the children
partakers of fleſh and blood, he alſo him-
likewiſe took part of the ſame: that thro'
th he might deſtroy him that had the power
leath, that is the devil; and deliver them
through fear of death, were all their life-
e ſubject to bondage.'

ie carrying on the work of redemption and
tion, by the obedience and ſufferings of
t in our nature, had a twofold effect, both
hich are of the neareſt concernment to us.
one, is the recovering the honour of the
which he had violated, for thus, as was juſt

now

eſt quòd Apoſtolus individuo nexu hæc duo copu-
factus ex muliere, et factus ſub lege, Gal. iv. 4.
ns proximum incarnationis Chriſti finem eſſe, ut
ura ſua humana illi ſubjiciatur legi, quæ homini
m lata eſt, Witſ. in Symbol. Exercitat. 14. Sect.

now obſerved, the law is fulfilled and h
in the ſame nature, to which it was giv
by which it was broken: The other, th
ing out a way in which all the advan
Chriſt's mediation might be aſſured and
ed to us. He is now bone of our bone, a
of our fleſh; our *goel* and near kinſman
the equity of redemption is devolved up
As under the law, if an inheritance w
gaged or ſold, the neareſt a-kin to the
who had mortgaged or ſold it, had th
of redemption in him See Lev. xxv.
49. Ruth iv. 4 Thus is Chriſt in his inc
become our kinſman, one nearly allye
that he might be in capacity to redeem
us. As the women reaſoned with Naom
iv. 14, 15. And ſo may I, O believer
myſelf to thee; 'Thou art not left
'without a kinſman, and he ſhall be u
'a reſtorer of thy life.' Wherefore
wear thy nature, but that he might ſu
ſatisfy for thy ſins? The human nat
ſuffers, the divine nature that ſancti
ennobles the ſufferings of the humani
gives the man efficacy for that redemptio
was to be effected by them. Hence it
Chriſt is prophetically brought in by t
miſt expreſſing himſelf with a holy jo
his having a body prepared him in w
might offer that ſacrifice for the atone
ſin, for which all the ſacrifices under
had been found weak or ineffectual,
6. *Sacrifice and offering thou didſt no
mine ears haſt thou opened*, or as the marg

t, *digged* *. So our Tranſlators have rendered t, in a manifeſt alluſion to the cuſtom under he law of a ſervant's having his ear bored thro' with an aul at the door of his maſter's houſe, in

G token

* Almoſt all our commentators ſeem to be agreed, that the Pſalmiſt in this paſſage had his eye upon the cuſtom, that was directed under the Jewiſh law, concerning menial ſervants having their ear bored in token of perpetual ſervitude, when they did not chuſe to go out free at the end of ſeven years ſervice, Exod. xxi. 6. Deut. xv. 17. And then they account for the Apoſtle's rendering the paſſage ſo differently in the quotation he gives of it, Heb. x. 5. by ſuppoſing that he followed the LXX, where it ſtands exactly as he hath given it. Dr Owen rather thinks, that ſome, that had a value for that tranſlation, and a mind to give it a greater ſanction, ſome way or other foiſted the Apoſtle's words into it. Mr Pierce has a long note upon the paſſage, as quoted by the Apoſtle, in which he accounts for the Apoſtle's rendering it by ſuppoſing a corruption in the Hebrew text, as it ſtands in our preſent copies: but that is taking a liberty with the ſacred text, that I know not that we have any ſufficient warrant for. Another learned writer, who ſeems to make no doubt of the Apoſtle's following the Septuagint in this quotation, gives a reaſon why the authors of that verſion have thus rendered this paſſage of the Pſalmiſt: He ſuppoſes that theſe interpreters fearing leſt ſuch a ſervile mark ſhould be thought too derogatory to the Meſſiah, have rendered it, *a body haſt thou prepared me*, or *adapted for me*, which in the main comes near the ſame ſenſe and only ſoftens very much the expreſſion. But thoſe that know any thing of the genius and manner of thoſe interpreters, will not ſo eaſily give into ſuch a ſuppoſition. But upon the foot of that turn which I have given the words, there is no need of any of theſe ſuppoſitions; and both the LXX and the Apoſtle appear juſtly to have rendered them: *a body haſt thou prepared me*, or *thou haſt formed me an organized body*.

" Framed

token that he ſhould ſerve him for ever, whe
he did not chooſe to go out free at the ſevent
year. But I rather think, that it ought to b
rendered, *mine ears haſt thou hollowed*, or faſh
oned, expreſſing the way and manner in whic
that curious organ of the body is framed: and
by an eaſy and common figure of a part for th
whole, by Chriſt's having his ear *hollowed* c
framed, we are to underſtand his having a pr
per human body given him, in which he migh
offer up that ſacrifice for the expiation of ſi
which was ſo much wanted, and of which all th
ſacrifices of the Jewiſh law were but mere
gures. And the formation of the *ears* is men
tioned, rather than of any other part of the b
dy, as the deſign of the Pſalmiſt was prophet
cal

" Framing of ears was a part of framing the body, a
" ſo ſynechdochically the ſame." This eaſy turn
the words gives the full and direct meaning of the Pſa
miſt, preſerves the propriety and force of the expre
ſions, fairly accounts for the Apoſtle's rendering the
without copying after any tranſlation whatever, a
makes what is ſaid of Chriſt, and the particle δ th
introduces it, exactly redditive to what had been ſa
concerning the inſufficiency of all Jewiſh ſacrifice
And ſo the whole paſſage appears eaſy and beautifu
and the quotation of it, as given by the Apoſtle, exa
ly conſiſtent with the original text, as it ſtands in t
Pſalms. I might add, that כרה, which is the wo
uſed by the Pſalmiſt, ſignifies not only to *dig* or *bo*
but more generally to *adapt*, *fit*, or *make ready*; ſo
inſtances of which we have in Buxtorf under the wo
כרה; nor is it the word that is uſed, either in Exod
or Deuteronomy, for boring the ear: which ſeems,
give great countenance to the interpretation, I ha
been pleading for. Vid. Script. Authent. and Fai
Certain by the Biſhop of Cork and Roſs, p. 40, 41.

cally to expreſs the Meſſiah's fitneſs and readineſs to receive and execute the divine commands relating to the *will of God, which he came to do* in conſequence of his incarnation. And ſo the Apoſtle renders it, and fixes this as the true ſenſe of the Pſalmiſt, when he quotes the paſſage, Heb. x. 5. 'Wherefore when he cometh into 'the world, he ſaith, ſacrifice and offering thou 'wouldſt not, but a body haſt thou prepared 'me;' That is, a body in which to do the will of God by offering up a perfect ſacrifice for ſin; as it follows, verſe 10. *by the which will we are ſanctified;* That is, in the language of this epiſtle, cleanſed from the guilt of ſin, *by the offering of the body of Jeſus Chriſt once for all.* And thus, as the Apoſtle obſerves, chapter ii. 11. *both he which ſanctifieth, and they who are ſanctified,* he who maketh expiation for ſin, and they whoſe ſins are expiated, *are all of one,* have communion in one and the ſame nature: *for which cauſe he is not aſhamed to call them brethren.* As he inſtances to this purpoſe, in the 16th verſe, that he aſſumed our nature exclusively of the nature of angels, as he never was deſigned to be the Saviour of fallen angels, 'for verily he took not 'on him the nature of angels; but he took on 'him the ſeed of Abraham.' And intimates, in the next verſe, the fitneſs and condecency of his being *made in all things like unto his brethren,* that he might be in a capacity to ſuſtain that office in the execution of which *he might make reconciliation for the ſins of the people.* And how does the firſt diſcovery, which we have of Chriſt in our Bibles, exhibit him in the ſame view, the *ſeed of the woman,* and poſſeſſing the ſame nature

with us, that he might effect redemption a deliverance for us, Gen. iii. 15? And accor ingly *the word was made flesh*, John. i. 14. A *God sent forth his own Son in the likeness of sin flesh*, Rom. viii. 3. And he is said, *to bare o sins in his own body on the tree*, 1 Pet. ii. 2 And this is so essential to all our hopes in hi that the Apostle John speaks of those that de it as subverting the whole gospel, 1 John iv. 2 John, ver. 7. We cannot, indeed, but obser that all along the greatest stress is laid up this, that our nature, that nature that had si ned in us, obeyed and died, suffered and sat fied in Christ; nor would it have availed u that another should suffer for us, if he had n been one of us.

The sum of what hath been said is this: Th the righteousness, which we have in Christ f our justification, is not a righteousness that w wrought out in a nature that was a stranger us, and to which we were no-ways allied; b in our nature, and in our nature assumed f this purpose, that such righteousness might wrought out in it. And this gives us a yet nea er claim in it, and lays a more direct foundati for its being imputed to us, or made ours in t way, and for the purposes that God hath a pointed. O! *How great is this mystery of go liness, that God was manifest in the flesh!* 1 Ti iii. 16. For the eternal Son of God to veil h glories in the infirmities of our flesh, how ast nishing this grace! And how supporting faith, to see in him that righteousness for and in our natures, that we wanted in our pe sons?

Wh

What has been now ſaid of the reaſon of Chriſt's aſſuming our nature fully removes an objection, that has been often made, againſt his active obedience being conſidered as a part of that righteouſneſs by which we are juſtified, as being owing upon its own account. For however the human nature of Chriſt being a creature was neceſſarily ſubject to the law, yet as the reaſon why he aſſumed that nature was, that he might be in a capacity to do and ſuffer all that was neceſſary for our redemption and ſalvation, I cannot ſee, why this active obedience may not be conſidered as contributing its proper ſhare to the main deſign. If he aſſumed the human nature for us, what ſhould hinder, but that all the obedience, which he performed in that nature, ſhould be reckoned to us? And thus, 'as by 'man came death, by man came alſo the reſur-'rection from the dead; and, as by one man's 'diſobedience many were made ſinners: ſo by 'the obedience of one, the ſecond man, the 'ſecond Adam, ſhall many be made righte-'ous.'

III. Chriſt appearing in our natures to work out this righteouſneſs, he acted not only in the common nature, but in the common name of his people: By which I mean, that, he did what he did, and ſuffered what he ſuffered, not only for their benefit and advantage, but ſtrictly and properly in their room and ſtead.

The whole weight of our controverſy with the Socinians upon the doctrine of Chriſt's ſatisfaction, hinges here: They will readily grant, that what Chriſt did in his ſufferings and death

was for our good, for our benefit and adva
and that the effects thereof might some way
ther extend to us. But I think we are a
prove with the clearest evidence out of the
tures, that his obedience and sufferings we
only for our good, but strictly and proper
our behalf, and in our room and stead; th
died not only as a martyr, to bear witness
truth, and confirm the doctrine which he pr
ed; nor only as an example of that resign
and submission, which we owe to the w
God, under the heaviest and most unmerite
ferings; but as a sacrifice and substitute, c
ed with our guilt, and bearing that punish
which was due to our sins, that so he
make full and proper satisfaction to the just
God for them. And, indeed, to make
only a martyr, is, to place his death upon a
with that of others in that noble army, who
sealed the testimony of Jesus with their wa
blood: and in this view of the death of C
there would be nothing to distinguish it
that of a Cranmer, and a Latimer. An
make it only an example, is still placing it
the same low foot. 'Take my brethren
'prophets, who have spoken in the name o
'Lord, for an example of suffering affli
'and of patience Ye have heard of the pat
'of Job, James v. 10, 11. But surely Christ
for us, and to effect our salvation, in a way,
none else ever did, or ever can. He died u
the heavy load of our guilt, 'and was offer
'bear the sins of many,' Heb. ix. 28. 'And
'self bare our sins in his own body on the
1 Pet. ii. 24. 'And is the Lamb of God,
'ta

'taketh away ſin,' John i. 29. 'And ſuffered 'once for ſins, the juſt for the unjuſt, that he 'might bring us to God,' 1 Pet. iii. 18.——— Hence he is ſaid, 'to be wounded for our tranſ-'greſſions, and bruiſed for our iniquities: the 'chaſtiſement of our peace was upon him: And 'the Lord laid on him the iniquity of us all,' made all that guilt, which we had contracted, by a legal charge to meet on him; and in conſe-quence of this, 'it pleaſed the Lord to bruiſe 'him, and to put him to grief: And he made 'his ſoul an offering for ſin, poured out his ſoul 'to death, and bare the ſins of many, Iſa. liii. 5, 6, 12. 'And God did not ſpare his own Son,' Rom. viii. 32. Paſſages that plainly imply that Chriſt was ſubſtituted in his death to bear the guilt and puniſhment of ſin, that he might make ſatisfaction to the juſtice of God for it. —— Of the like import are thoſe expreſſions, 'that Chriſt 'our paſſover is ſacrificed for us,' 1 Cor. v. 7. 'That he gave himſelf for us an offering and a 'ſacrifice to God,' Eph. v. 2. 'And gave his 'life a ranſom * for many,' Matt. xx. 28. 'And 'gave himſelf a ranſom † for all,' a vicarious price for their redemption and ſalvation, 1 Tim. ii. 6. 'And was a merciful, and faithful high-'prieſt, in things pertaining to God, to make re-'conciliation ‡ for the ſins of the people,' Heb. ii. 17. And, again, 'he ſhed his blood for many 'for the remiſſion of ſins,' Matt. xxvi. 28. And for ſin, that is, by a ſacrifice for ſin, 'he con-'demned ſin in the fleſh,' Rom. viii. 3. 'And 'once in the end of the world he appeared to put

* Λύτρον. † Ἀντίλυτρον. ‡ Ἱλάσκεσθαι.

'away ſin * by the ſacrifice of himſelf,' Heb. ix. 26. ——— He is likewiſe ſaid to be *made a curſe for us*, bearing himſelf that *curſe*, that penal vindictive wrath of God, which was due to us for ſin, *that he might redeem us from it*; "all our debt was in the curſe of the law "which he wholly underwent," † Gal. iii. 13. And God is ſaid 'to ſet him forth to be a pro'pitiation through faith in his blood; to de'clare his righteouſneſs ‡, the rectitude of his nature

* Εις ἄθέτησιν ἁμαρτίας. Ἀθέτησις, when applied to law ſignifies the abrogation of it, when applied to ſin ſignifies the cancelling all its power for condemnation or, as one has expreſſed it, "the wiping out the ſcore "and reducing matters to that paſs, that an action will "no longer lie againſt us."

† Dr. Owen's Death of Death, page 141.

‡ So the word δικαιοσύνη properly ſignifies, and in the ſenſe is frequently uſed. See 2 Theſ. i. 5, 6. 2 Tim. iv. 8. Rev. xv. 5. 6, 7. and xix. 2. Grotius, to evade the force of this text, in favour of the doctrine of Chriſt's ſatisfaction, would have it tranſlated *goodneſs*, or *bounty*: and in ſupport of this refers to ſeveral paſſages where the word צֶדֶק or צְדָקָה is ſo rendered by the LXX; "which as we deny not, ſays Dr. Owen, they "in ſome places, in the Old Teſtament, where it is "uſed by the LXX, it doth, or may do ſo, ſo we ſay "here, that ſenſe can have no place, which no where "is direct and proper: For the thing intended by it "that ſenſe, is expreſſed before in thoſe words διὰ "τῆ χάριτι ἀυτῦ, and is not conſiſtent with that that fol"lows, εἰς τὸ εἶναι ἀυτὸν δίκαιον, which repreſents God "he is δίκαιος κριτής." Owen's Vindic. Evangel. page 604.

Mr. Locke has offered another expoſition of the words, and by the *righteouſneſs* here ſpoken of, underſtands the righteouſneſs of God in keeping his word with the nation of the Jews, notwithſtanding their re-

vocatio

e, or his punitive juſtice, ‘ for the remiſ-
of ſins that are paſt; that he might be
, and the juſtifier of him that believeth in
us,’ Rom. iii. 25, 26. And, once more, in
mphatical expreſſion of the Apoſtle, 2 Cor.
. He is ſaid ‘ to be made of God ſin for
when in himſelf he knew no ſin;’ not
ſin by way of inherency, or by any infu-
of the taint and pollution of ſin, but by a
imputation of its guilt, our ſins being
charged

ons; or, as he explains it more fully in his notes
ſe 5. to which he refers, God's *faithfulneſs* in
ng his promiſe of ſaving believers, Gentiles as well
s, by righteouſneſs through faith in Jeſus Chriſt,
is ſeems to be as ill ſupported as that of Grotius.
cannot find one ſingle paſſage in the whole New
ment, where δικαιοσύνη Θεοῦ is uſed in this ſenſe.
certainly it is uſed in a very different ſenſe in this
xt, ver. 21, 23. and throughout this epiſtle, where
ays ſignifies, either the righteouſneſs by which
e juſtified, or that perfection of God which makes
righteouſneſs neceſſary to our juſtification. In
rmer ſenſe it is uſed, chap. ix. 30, 31. and chap.
And both theſe ſenſes ſeem to have a place,
x. 3. where the word is uſed twice in one verſe.
s to the ſenſe, which it bears in the 5th verſe of
ird chapter, which is the only paſſage that Mr.
refers to in ſupport of his opinion, it is evident-
be underſtood there of the juſtice of God, that
tion which is manifeſted and diſplayed in puniſh-
e ſin and unrighteouſneſs of men; the ſenſe it
ſe bears in the text under conſideration. Not to
hat the apoſtle ſpeaks here of the remiſſion of the
particular perſons, even of all that died in faith
the diſpenſation of the Old Teſtament, and not
remiſſion of the ſins of the Jews nationally conſi-
, as Mr Locke is obliged to underſtand it con-
ly with his ſenſe of the text. Compare Hebrews

charged upon him as our ſubſtitute, and u
that view ſatisfaction exacted for him, as if
had been his own. I know what the Soci
evaſion is, that Chriſt's being *made ſin*, ſign
no more than his being reputed and eſteem
ſinner, and treated as ſuch in the eye of
world. But ſurely nothing can be more er
and trifling than this; for beſides the impr
ety and abſurdity of this expoſition of the ph
that *to be made ſin by God* (for what is here
of Chriſt, is ſpoken of as the act of God) ſh
mean no more than being reputed a ſinne
man, the text itſelf, by ſtating *ſin* in oppoſi
to *righteouſneſs*, is its own beſt interpreter:
ter the ſame way and manner in which we
made the righteouſneſs of God in him, was he
ſin for us; Our being made the *righteouſne*
God is not, as a learned writer notes *, tha
are righteous in the opinion and eſteem o
world, but that in a law ſenſe we are conſtit
and conſidered as righteous in the ſight of G
ſo, therefore, his *being made ſin*, is not tha
world reputed him a ſinner, but that he wa
gally and judicially charged with our ſins,
bore the full and proper puniſhment of t
And this is ſometimes ſaid to be *for many*,
his church, *his people*, *his ſheep*, all that
given him of the Father in that eternal cove
and compact, which I mentioned before
which the grand ſcheme of our redemption
adjuſted through all the periods of it.

We cannot but obſerve, in the ſeveral
ſages that I have referred to, that thoſe ex
ſions are uſed and applied to the death of Ch

w

* Hoornb. Socin. confut. Tom. II. p. 563.

which import a real ſubſtitution, and by which the nature of piacular ſacrifices was all along deſcribed. And, indeed, the ſtrongeſt ſacrifical phraſes are uſed to ſet forth the nature and ends of the death of Chriſt; "ſo that we muſt con-"clude that either his death was a propitiatory "ſacrifice, or elſe we muſt deſpair of finding "out the meaning of any thing that can be ex-"preſſed by words." And a celebrated writer *, who ſeems to have examined this argument with a peculiar niceneſs and care, has obſerved, "that "the Apoſtles of the New Teſtament have not "left one ſingle phraſe that belonged to ſacri-"fices in the Old Teſtament, which they have "not applied to the death of Chriſt in the "New." This argument would receive yet further force by conſidering, that, the ſacrifices under the law, eſpecially the expiatory ones, were but types and figures of the ſacrifice of Chriſt; and that the ſeveral rites and uſages that were appointed to be obſerved about them, ſtill referred to ſomething in him, in which they had their proper accompliſhment †. I might add, what has been obſerved with great force, that as the Apoſtle uſed many of theſe ſacrifical phraſes in an epiſtle, that was purpoſely wrote to the Jews or Hebrews, to inform them of the true nature and deſign of the death of Chriſt, to

* See this argument placed in a ſtrong light, and purſued to a juſt length in Biſhop Burnet's four diſcourſes to his clergy: Of which what is ſaid in his expoſition of the articles ſeems to be but an abridgment.

† Vid. Outram de Sacrific. Lib. 1. cap. 18. & paſſim.

to whom ſuch phraſes were familiar, an meaning well known, we cannot ſuppo that he uſed theſe phraſes in their comm proper ſenſe; conſequently, that Chriſt's muſt be as true and real a ſacrifice, as any the law, as it was of dignity and efficacy ſu to them all. Without ſuppoſing this, w make the Apoſtle to be one of the moſt and abſurd writers that ever was, or elſ his deſign was not to inſtruct but to con his readers.

And this accounts for all the weight an ribleneſs of Chriſt's ſufferings, and for tl toniſhment of ſoul, that ſeized him at th proach. This made him ſo much deprec bitter cup, and pray with ſo much earne that if it were poſſible it might paſs from *and he went a little farther, and fell on hi and prayed, ſaying, O my Father, if it be p let this cup paſs from me*, Matth. xxvi. 39. the Apoſtle ſpeaks of his *offering up praye ſupplications, with ſtrong crying and tear* of his *being heard, in that he feared*, Heb This made him in the garden, when pre for his laſt ſufferings by retirement and p *ſweat as it were great drops of blood falling to the ground*, Luke xxii. 44; and, when t the ſtorm thickening, cry out, *My ſoul is e ing ſorrowful, even unto death*, Matth. xx And when hanging upon the croſs in yet g diſtreſs, *My God, my God, why haſt thou ſo me*, Matth. xxvii. 46. Bleſſed Jeſus! thou no ſin of thine own for which to ſuffer a anſwer, for ſurely the eternally beloved had never done any thing for which his Fa

ſhould be eſtranged from him; and it is ight infinitely unworthy of the Saviour, poſe that he was filled with ſuch horror toniſhment of ſoul, merely at the proſpect undergoing a violent and bloody death ſo many of his followers have embraced a with joy, and with the greateſt firmneſs of met death, when it has been clad with its terrors: But here, O moſt compaſſionate ir! is the miracle and myſtery of thy death ve; when we ſee thee bleeding, it is for ns; when we ſee thee groaning, it is un- eir weight; when we ſee thee crying out the hidings of thy Father's face, it is ſin as drawn the thick cloud between thee im. This ſharpened the arrow, that pierced edeemer's boſom, and mingled ſo much ſs with his cup. The law found him in nner's place, and then *God ſpared not his on:* Juſtice found him charged with the 's guilt, and then it ſtirred up all its wrath; *, O ſword, againſt my ſhepherd, againſt the hat is my fellow:* Nor did it withdraw its till he could ſay, *It is finiſhed; ſo he bow- head, and gave up the ghoſt,* John. xix. 30. plentiful evidence have we through the ſcripture, that what Chriſt did and ſuf- was in the room and ſtead of his peo- charged with their guilt, and that he make ſatisfaction to the juſtice of God eir ſins.

d this fully removes an objection, that has often made againſt the doctrine of Chriſt's ction; that ſuch ſufferings could not be ble to the juſtice of God, which forbids

us

us to ſuppoſe any perſon perfectly innocent pable of being puniſhed. " We muſt be c " ful upon this occaſion (to borrow the w " of an eminent writer *) to remember the " ference there is between the ſame perſon, w " conſidered abſtractedly, or by himſelf, " when ſuſtaining the character or repreſen " on of others: Since ſuch a one's innoce " though it render him incapable of puniſhm " ſtrictly ſo called in the former of theſe reſp " yet hinders not at all why he may not l " juſt and proper object of it in the latter. " reaſon is, becauſe then the law no longer fo " upon his private, but altogether upon his " preſentative capacity; conſequently, if t " in whoſe place he ſtands be guilty, the rec " pence due to that guilt is now devolved u " their proxy."

And, what a foundation does this lay for imputation of Chriſt's righteouſneſs to us? wrought it out under the character of the ſu of his people; as their ſubſtitute, and ſtri and properly in their room and ſtead. It

deſig

* See Stanhop's Sermons at Boyle's Lecture, S V. ſecond year, pag. 19, 20. I have choſen to re an anſwer to this objection, in the words of a writ principal note in the Eſtabliſhed church, not only cauſe it is juſt and ſolid, but becauſe it expreſſe that is intended by thoſe phraſes; *that Chriſt was federal head and repreſentative of his people; tha ſtood in their law place; and that there was in eye of the law an exchange of perſons between C and them*; which ſome have been ſo ready to ex againſt; and upon the foot of ſuch repreſentation i that our beſt writers have defended the doctrin *Chriſt's* ſatisfaction againſt the Socinians.

ied to be theirs, and, in the intention of
hat wrought it out, was wrought out with
iew. We cannot tear this truth out of our
s, without tearing them in pieces, and de-
g the whole ſyſtem of truths contained in

.

nd now, that we have gone over the ſcrip-
proofs and evidences of this important
, which we have found to be ſo expreſs
numerous, that it is hardly poſſible to de-
he ſatisfaction of Chriſt, without ſhaking
redit and authority of revelation itſelf; let
uſe a little and examine, what there is in
doctrine, that it ſhould give ſuch great of-
: to the world, and that ſuch freſh cla-
rs are daily raiſed againſt it. —— Is it that
inſiſts upon any ſatisfaction at all? But
ere then no regard due to the ſacred rights
ſtice? Or is it any ways unbecoming the
me and righteous Judge of the world, to
eſs a concern for the honour of his own laws
government? If it was not unbecoming him
ake laws for the government of his reaſon-
creatures, can it be unbecoming him to ſee
e execution of thoſe laws, and that the ho-
and authority of them be maintained and
icated?

it, that the guilt of ſin is transferred from
inner, the original offender, to the ſurety,
that in conſequence thereof an innocent per-
ſuffers? But how agreeable is this to the
ments of all mankind, that in ſome caſes and
inſtances, and where a wiſe and good end
be anſwered thereby, one good perſon
ld bear the guilt and puniſhment of ano-

ther?

other? And whence is it but from this principle that the practice of vicarious ſacrifices has ſo univerſally obtained? And as for the ſufferings of an innocent perſon; was not the glorious perſon in the caſe before us, one that was *ſui juris*, abſolute Lord of his own life, who therefore had power to lay it down and power to take it again, and this not only by grant from the Father as Mediator, but independently and originally as being himſelf God in his higher and ſuperior nature? And did he not lay it down by his own conſent, and in conſequence of obligations that he freely came under? And were not the ends that were propoſed to be anſwered hereby the moſt valuable and important, the promoting the glory of God, and the effecting the ſalvation of ſinners,? And as he reſigned his life by his own free conſent, did he not take it again with circumſtances of great honour in his reſurrection, ſo rolling away all the reproach and ſhame of the croſs, and aſſerting his own ſupreme power as Lord of life and death?

Or is it, that the glory of the divine perfections ſuffers, and is obſcured by ſuch ſatisfaction? But which, I pray, of the perfections of God is in danger of ſuffering by this ſcheme? Not his juſtice, all whoſe demands are anſwered to the full; not his holineſs, for never was there ſo high and awful a diſplay of God's moſt perfect holineſs, and irreconcileable hatred of ſin given to the world before, nor ever can be given again; not his truth and faithfulneſs, for rather than the threatning gone out againſt ſin ſhall not be executed, it ſhall be executed upon the Son of God himſelf. But I ſuppoſe it will be ſaid, that

that this doctrine leaves no poſſible room for the exerciſe of grace, for what room can there be for the exerciſe of grace, where full ſatisfaction is given? One cannot help thinking perſons hard put to it to find an ill ſide to this doctrine, when they make this objection againſt it. For what can it be but an inſtance of the higheſt and moſt aſtoniſhing grace, for an offended God himſelf to provide and appoint one to make this ſatisfaction, and one that was of ſuch dignity in himſelf, and ſo dear to the Father? And in conſequence of this, to ſubject him to ſufferings and death itſelf, and all this for the ſake of guilty ſinful man, and to open out a way for his redemption and pardon, conſiſtently with the honour of God, when he might have exalted the glories of his law and juſtice in his everlaſting deſtruction. The pardoning ſin in ſuch a way, and under ſuch circumſtances, is not only an act of grace, an act of pure and unmerited grace to the ſinner, but even in itſelf an act of higher grace than if it had been pardoned by mere and abſolute ſovereignty, without any ſatisfaction at all. As the ſcripture in this places the emphaſis of the love of God, 1 John iv. 10. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins*, John iii. 16. *For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* It is, indeed, the peculiar glory of this doctrine, that it unites in the fulleſt harmony all the honours of the higheſt juſtice, and of the richeſt grace; and ſhows God in one and the ſame view, the moſt awful

and the moſt amiable Being, a ſtrict Judge a a forgiving Father, a righteous Law-giver a a merciful Sovereign, in the ſcripture ſtyle, *juſt God and a Saviour.*

Or, again, is it, that ſo glorious a perſon the Son of God is ſubſtituted to make this ſat faction? And that in conſequence of this t ſatisfaction given is ſo complete and full? B when the work was ſo important in itſelf, a the difficulties that attended it ſo great, can be of too great dignity, who is appointed to u dertake and accompliſh it? The greater he the firmer foundation we ſhall have for o faith and hope in him; or can the ſatisfacti that is made to the law and juſtice of God too complete and perfect? Beſides, that "were, as an excellent writer * expreſſed it, m "nifeſtly more *honourable*, and worthy of Go "not to have exacted *any recompence at al* "than to have accepted in the name of a ſacr "fice, *ſuch as were unproportionable*, and *benea* "*the value* of what was to be *remitted* and *co* "*ferred.* What had been lower muſt have be "infinitely lower; let any thing be ſuppoſ "*leſs than God*, and it falls *immenſely* ſhort "him. Such is the inſtance between *creat* "*being*, and *uncreated*, that the *former* is "*nothing* to the *latter*; and therefore, brin "the *honour* and *majeſty* of the *Deity* to ar "thing *leſs* than an *equal value*, and you brin "it to *nothing.* And this had been quite "loſe the deſign of inſiſting upon a recompenc "it had been to make the Majeſty of Heave "*cheap*, and depreciate the dignity of the divin "gover

* How, Vol. I. page 195.

"government, inſtead of rendering it *auguſt* "and *great*."

Or, once more, is it, that God does not accept of the ſinner's repentance, the *beſt*, (as ſome have pleaded that he has) accept of that without looking farther? But what is there in the ſinner's repentance, that is worthy of God's acceptance, conſidered as the ſupreme and righteous Governor of the world? What is the ſinners repentance, but an acknowledgment of his guilt and demerit at the hands of an offended God, and a reproaching himſelf with his former madneſs and folly? And be it the beſt that the ſinner has, what proportion is there in this to the evil of ſin, as committed againſt God, and to the honour of his law and government which have been inſulted and invaded by him? Or can it be ſuppoſed in all caſes, and under all circumſtances, that it is fit, that the ſinner ſhould be pardoned upon his repentance alone, without farther recompence, or without ever ſuffering the legal puniſhment of his offence, notwithſtanding his repentance? How were it poſſible upon this foot, to maintain the honour and authority of any government at all? As the fore-mentioned writer * remarks, "How ſtrange a *maxim of* "*government* would that be: *That it is never* "*fit an offender, of whatſoever kind, ſhould be pu-* "*niſhed, if he repent himſelf of his offence!* and "ſurely if ever, in *any caſe*, ſomewhat elſe *than* "*repentance* be fitly inſiſted on, as a *recompence* "for the violation of the *ſacred rights of go-* "*vernment*; it may well be ſuppoſed to be ſo,

* How, Vol. I. page 181.

" in the *caſe of man's common delinquency* " revolt from God, *much more.*"

Or, finally, is it, that this doctrine has a friendly aſpect upon the intereſts of holineſ does as ſome have charged it, ſap the fou ons of all morality? But what room can e poſſibly be for ſuch a charge as this aga a doctrine, that is apparently formed with every tendency, to fill us with the warmeſt ſenſe of the love of God, at the ſame time that it gives us the moſt awful and affecting view of his juſtice and holineſs? A doctrine that ſhows ſin to be in the higheſt degree oppoſite to the righteous nature and holy will of God, nor points out any way for the pardon of it, but what will not ſuffer us to forget the dreadful wrath that is due unto it; in one word, a doctrine, that whilſt it directs us to the fulleſt ſatisfaction in the death of Chriſt for the guilt of ſin, impreſſes in the ſtrongeſt manner the neceſſity of that faith, which purifies the heart, and is the living and active principle of all holineſs and obedience. If we thus examine the doctrine of ſatisfaction on every ſide, and in every view, it will appear worthy of God, and calculated to anſwer the nobleſt purpoſes, both with reſpect to the glory of God, and the intereſts of our faith, holineſs, and comfort. And it will be then time enough to think of parting with this eſſential article of revealed religion, when thoſe that have oppoſed it with ſo much bitterneſs have wreſted our Bibles out of our hands, and ſubſtituted in the room of it a ſcheme of religion, that gives us nobler views of God, contains more powerful motives of holineſs, and lays a firmer founda-

tion

tion for the pardon of ſin, and the hopes of eternal life, which they never yet did, and I am fully perſuaded never will, nor can. We are next to obſerve,

IV. That God the ſupreme Judge is fully ſatisfied with this righteouſneſs as a proper proviſion for his own honour, and accordingly hath declared his acceptance of it: And this lays a yet farther ground for the imputation of it to us. The honour of God is fully provided for in it, and he can now be *a juſt God and a Saviour; juſt, and the juſtifier of him that believeth in Jeſus.* There is no diſpenſing with the honour of the law, no receding from the ſacred rights of juſtice. The righteouſneſs which Chriſt fulfilled as the ſurety of his people, is juſt ſuch, as the law and juſtice of God required it to be.

And accordingly God hath all manner of ways declared his acceptance of it *Chriſt loved the church, and gave himſelf for it, an offering and a ſacrifice to God for a ſweet ſmelling ſavour,* Eph. v. 2. God ſmelt, as is ſaid of Noah's ſacrifice, Gen. viii. 21. *a ſavour of reſt* in the ſacrifice of Chriſt. From an unconceivable eternity he was in this view the great object of the Father's delight; *Then was I by him, as one brought up with him: And I was daily in his delight, rejoicing always before him.* With what pleaſure does he ſpeak of him in prophecy long before his appearance; *Behold my ſervants whom I uphold, mine elect in whom my ſoul delighteth,* Iſa. xliii. 1? When he was actually manifeſted to the world, and going forwards in his great

work, with what ſolemnity does God pro
This is my beloved Son, in whom I am wel
ed, Matth. iii. 17? And when he had
down his life in an accurſed death, whic
all that the law could inſiſt on, how doe
himſelf knock off the fetters of the grave,
open the priſon door, and in his reſurr
give him a public and ſolemn acquittance
the Prophet obſerves, *That he was take*
priſon, and from judgment, Iſa. liii. 8. R
and diſcharged from the priſon of the g
full evidence, that he had payed the whol
which he had taken upon himſelf, an
God had accepted the payment at his h
as the Apoſtle makes a particular remark
this, Acts ii. 24. *Whom God hath raiſed u*
ing loſed the pains of death: Becauſe it w
poſſible that he ſhould be holden of it; not
as it is not juſt or righteous that the pr
ſhould be kept longer in priſon, who hath
ſatisfied every demand that the law hath
him. The reſurrection of Chriſt, therefor
an open and authentic acknowledgment
God, conſidered as the ſupreme Rector
Judge of the world, acquieſced in the de
Chriſt, as a full, proper, and perfect ſatisf
for ſin. And in this light the Apoſtle co
ed it, as being the immediate foundation
juſtification, or the virtual and fundament
tification of all the elect, as ſome have pr
enough called it, Rom. iv. 25. *Who was d*
ed for our offences, and raiſed again for o
tification. And this, I conceive, gives
proper ſenſe of that expreſſion, 1 Tim. i
where Chriſt, who was *God manifeſt in th*

by his dwelling among us in our nature, is ſaid to be *juſtified in the ſpirit*, being openly and ſolemnly acquitted and abſolved as the Head of the church, and as having made full and complete ſatisfaction to divine juſtice, in his reſurrection, which was performed by the powerful agency and operation of the ſpirit, Rom. i. 4.

And it is with regard to his having received ſuch full ſatisfaction to his juſtice, and accepted the atonement in the death of Chriſt, that God is repreſented as acting under the peculiar character of a *God of peace*, in his raiſing Chriſt from the dead, Heb. xiii. 20. *Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, thro' the blood of the everlaſting covenant.* The words of our excellent commentator * upon this paſſage are very remarkable. "Chriſt, as the great "Shepherd of the ſheep, was brought into the "ſtate of death by the ſentence of the law, "and was then led, *recovered*, and reſtored by "the God of peace. —— The law being ful-"filled and anſwered, the ſheep being redeemed "by the death of the Shepherd, the *God of* "*peace*, to evidence that peace was now per-"fectly made, by an act of ſovereign authority "brings him again into the ſtate of life, in a "complete deliverance from the charge of the "law." What a delightful view does this give us of the reſurrection of Chriſt! A riſen Saviour, and a reconciled God! How ſafely may we truſt in the one, and with what humble hope apply to the other for pardon and every bleſ-

* Dr. Owen.

ſing? As the Apoſtle argues, when pointing us to the reſurrection of Chriſt as the proper foundation of our faith. 1 Cor. xv. 17, 20, *And if Chriſt be not raiſed your faith is in vain; ye are in your ſins.* —— *But, now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept.* He is riſen, and our faith may riſe with him in the aſſumed and joyful expectation of every bleſſing, that as the ſurety of his people purchaſed in his death for them; whereas had he continued under the arreſt of death, what ſufficient foundation could we have had for our faith in him, or indeed what foundation at all?

Finally, as God raiſed him from the dead, in evidence that he had fully ſatisfied his juſtice, and perfected the work of our redemption, ſo he received and welcomed him to glory, and this completes the evidence hereof. For Chriſt, when he went to Heaven, entered it as the Surety and Redeemer of his people, muſt therefore enter upon the foot of his having done all that was neceſſary for their redemption and ſalvation. And in conſequence hereof, how was he as Mediator crowned with the higheſt honour, and inveſted with the fulleſt power, that he might be in every capacity to perfect the deſigns of his grace? And this leads us into the true meaning of that remarkable text, John xvi. 10. where Chriſt promiſes his ſpirit, to *convince of righteouſneſs, becauſe*, ſays he, *I go to the Father, and ye ſee me no more.* In Chriſt's *going to the Father*, that is, in his aſcending and being welcomed into his immediate preſence in glory, the ſpirit *convinces* not only of the righteouſneſs and innocency

innocency of Chriſt's perſon, but that there is in him a perfect and ſufficient righteouſneſs for the juſtification of his people, ſuch as the Father approves of, and does, and will eternally acquieſce in: And when it is added, *ye ſee me no more*, that clauſe ſeems to have a peculiar emphaſis in it, and to direct us to that ſenſe of the foregoing words which I have mentioned. The high prieſt under the law, when he had finiſhed his work, ſlain the ſacrifice, carried the blood of it into the holy of holies, ſprinkled it towards the mercy-ſeat, and ſo made the fulleſt expiation for ſin, which that diſpenſation would admit of, *was ſeen again:* He came out of the holy of holies, and upon the return of the year *was ſeen* to go in again. But our Lord Jeſus, our *great High Prieſt over the houſe of God*, having by the one oblation of himſelf made full atonement for ſin, and been accepted of God in it, *was ſeen no more;* he did not, as he needed not, return to add any thing to the *one ſacrifice* of his death, to make it more complete and perfect than it was: *For, this man after he had offered one ſacrifice for ſins, for ever ſat down on the right-hand of God.——For by one offering he hath perfected for ever them that are ſanctified*, Heb. x. 12, 14. —— As the Apoſtle in the foregoing chapter, when ſhewing the ſuperior excellency of the prieſthood of Chriſt to that of all the prieſts under the law, repreſents his entring once into Heaven, as an evidence of the complete virtue of his death for the expiation of ſin, and the redemption of his people, Heb. ix. 11, 12. *But Chriſt being come an High Prieſt of good things to come, by a greater and more perfect tabernacle,*

not

not made with hands, that is to ſay, not of building: neither by the blood of goats and c but by his own blood, he entred in once int holy place, having obtained eternal redemptio us. And this is of ſo much importance to bliſh our faith in the ſufficiency and accep of the *one ſacrifice* of the death of Chriſt, he brings it over again in the moſt expreſs ner, in the 24th, 25th, and 26th verſes of ſame chapter. *For Chriſt is not entred int holy places made with hands, which are the fig of the true; but into heaven itſelf, now to pear in the preſence of God for us: Not yet he ſhould offer himſelf often, as the high p entreth into the holy place every year with of others: (for then muſt he often have ſuff ſince the foundation of the world) but now on the end of the world, hath he appeared to pu way ſin by the ſacrifice of himſelf.*

I would add hereto, that I cannot think, that this is what the Apoſtle deſig to ſuggeſt, Heb. viii. 4. when deſcribing prieſthood of Chriſt, as having every thing it, that was of neceſſary uſe in the prieſth under the law, he adds, *that if he were earth he ſhould not be a prieſt, ſeeing that t are prieſts that offer gifts according to the l* Nor that we are to confine Chriſt's prieſth to what he tranſacts in Heaven, in excluſion the great and important acts of it, which w compleated in the oblation of himſelf upon croſs; as the Socinians do, who deny the d trine of ſatisfaction, own no oblation of Chr but what is made in Heaven; we muſt ſhut eyes againſt the moſt glaring light of ſcriptu

to exclude Chriſt's ſhedding his blood upon the croſs from being a part of his prieſtly office: But when the Apoſtle ſays, that if Chriſt *were on earth he ſhould not be a prieſt*; his meaning is, either —— that if he had always remained on earth without going to Heaven at all, we ſhould have wanted one great evidence, which we now have, that he had offered up a perfect and acceptable ſacrifice to God, conformably to what was done by the prieſts under the Jewiſh diſpenſation; or elſe —— that he could not have entered upon the full diſcharge of his prieſtly office, one branch of which lies in making interceſſion for his people *, as it was a known part of the miniſtry of the high prieſt, when he carried the blood of the ſacrifice on the great day of atonement into the holy of holies, to ſprinkle it before the ark, and ſo to offer it up with the prayers of the people, and to intercede for them. But now being entered into Heaven he hath, as the Jewiſh prieſts had under the law, ſomething to offer; for what is Chriſt's interceſſion, but the preſenting or exhibiting the merit of his death and ſacrifice on the behalf of his people? And as the prevalence and ſucceſs of Chriſt's interceſſion depend ſo much upon the excellency and efficacy of his ſacrifice, what a clear and evident proof is this, that the death of Chriſt was a proper and perfect ſatisfaction for ſin, and that God accepted it as ſuch, for otherwiſe would it be the ground and plea of his interceſſion? And this very bleſſing, which the believer enjoys in the virtue of Chriſt's interceſſion, will at the ſame time be an evidence

* *Vid. Limbor.* in loc.

dence of the value and efficacy of his death
of its acceptableneſs to God. And ſo the
ſtle, in the ſeventh chapter of this epiſtle, v
he repreſents Chriſt as a prieſt of a ſuperio
der to Aaron; *not made after the law of a*
nal commandment, but after the power o
endleſs life; a prieſt, as he ſtiles him, *for ev*
ter the order of Melchizedec, and that ha
unchangeable prieſthood, what neither need
admits of a ſucceſſor: When he comes to
us the proper inference from theſe ſever
preſentations, he does it in eſtabliſhing his
plete and abſolute all-ſufficiency to ſave;
25. *Wherefore he is able alſo to ſave them*
uttermoſt, that come unto God by him, ſeei
ever liveth to make interceſſion for them.
prieſthood of Chriſt drew into it every
that was valuable and important in the p
hood of Aaron and Melchiſedec, and in
things differed from them both, particula
this, that *he offered himſelf:* as the Apoſtl
ther obſerves, verſe 27. *who needeth not*
as thoſe high prieſts, to offer up ſacrifice, fi
his own ſins, and then for the peoples: for t
did once when he offered up himſelf. He wa
ſelf both prieſt and ſacrifice; and ſuch a
fice offered up by ſuch a prieſt, and whol
tue is renewed, as it were, in his interce
how acceptable muſt it be with God, and
effectual for the expiation of ſin, and fo
perfected ſalvation of all that apply to G
and through him? He may aſk what he w
can aſk nothing but what he hath purch
and ſhall never be denied. ——— In ſho
Chriſt's ſacrifice offered up upon the cro

ton

tonement was made; and by Chriſt's ſacrifice preſented to God in Heaven, the atonement is applied made effectual for all the purpoſes for which it was deſigned. Hence the Apoſtle, when ſpeaking of the ſecurity which the elect have in the death of Chriſt from condemnation, puts a much *rather* upon it, when he comes to look to his reſurrection, aſcenſion, and interceſſion, Rom. viii. 34. 'Who is he that condemn-'eth? It is Chriſt that died, yea, rather that is 'riſen again, who is even at the right-hand of 'God, who alſo maketh interceſſion for us.'

I have been the more particular in tracing out the Apoſtle's way of reaſoning, when repreſenting the efficacy and acceptableneſs of the death of Chriſt for our pardon and juſtification, becauſe the more we examine into it, with the more force and beauty it will appear: whilſt we ſhall ſee at the ſame time, how the ſecuring and perfecting theſe bleſſings was uniformly carried on, with the full acceptance of God through all Chriſt did and ſuffered on earth, and is ſtill doing in Heaven. And now, to bring what has been offered upon this head to a point; has God conſidered as the ſupreme Lord and Judge of all, ſo many ways teſtified his acceptance of Chriſt's righteouſneſs, as a full proviſion for his own glory, and every ways effectual for the purpoſes for which his children want it, what a firm and ſure foundation muſt this lay for its being imputed to us, and for our receiving the full advantage of it? If it were not accepted of God, in vain do we plead it, and truſt in it: But God's acceptance and approbation concurring, the believer has as full a claim in it, and it is as

much

much his for his pardon and juſtification, as if he had himſelf wrought it out.

Thus far then we have advanced, and I hope made good our ground; that Chriſt wrought out this righteouſneſs in purſuit of ſolemn covenant-tranſactions between him and the Father from eternity; that it was a righteouſneſs wrought out in that nature that ſinned, and which he purpoſely aſſumed, that he might be in a capacity to work it out; that, appearing in our nature to work out this righteouſneſs, he did what he did, and ſuffered what he ſuffered, ſtrictly and properly in the room and ſtead of his people, as their Surety and Repreſentative; and that God, the ſupreme and eternal Judge, is fully ſatisfied with this righteouſneſs as a ſufficient proviſion for his own glory, and accordingly hath declared his own glory, and acceptance of it. And what now can be farther wanting to make this righteouſneſs ours for all the purpoſes for which it was deſigned, but that there be a way appointed of God in which to receive it, and that we receive it that way? Hence it follows.

V. That, as there is a way appointed of God in which to be intereſted in this righteouſneſs, which is that of faith, ſo upon believing we come to have an actual and perſonal intereſt in it.

That there is a way appointed of God, in which we may be intereſted in this righteouſneſs, and that faith is that way, is the expreſs and uniform language of the whole ſcripture. 'The righteouſneſs of God is revealed from faith

'to

) faith, —— and is by faith of Jeſus Chriſt
nto all, and upon all them that believe. ——
od hath ſet forth Chriſt to be a propitiation
rough faith in his blood, that he might be
ſt, and the juſtifier of him which believeth in
ſus. —— The ſcripture foreſaw that God
ould juſtify the Heathen through faith, ——
id being juſtified by faith we have peace
ith God.'—— Agreeably to this method and
ointment of grace, faith is ſaid to *receive the*
of righteouſneſs, Rom. v. 17. And *to receive*
atonement, verſe 11. The righteouſneſs by
ch we are juſtified, was wrought out long
: It was perfected in Chriſt's death, and e-
:nced to be perfect in his reſurrection, when
iſt was acquitted and diſcharged as the Head
Repreſentative of his people; but it actually
minates upon the ſoul at the time, and in the
that God hath appointed, which the ſcrip-
: uniformly declares to be that of believ-

lence, when a ſinner is brought under the
er of divine grace, working faith in him, to
ive, to apprehend and apply this righteouſ-
, ſuch a ſinner is actually and perſonally juſ-
d. And this the Apoſtle, after a long diſ-
ution about it, brings in as the grand eſta-
ment of the goſpel, Rom. iii. 26. *Therefore*
onclude that a man is juſtified by faith, with-
the deeds of the law. Seeing, as he farther
, verſe 30. *It is one God which ſhall juſtify*
circumciſion by faith, and the uncircumciſion
ugh faith. I ſhall add no more teſtimonies
ne many I have already produced upon this
l, than that one paſſage, Phil. iii. 8, 9.
where

where the Apoſtle is profeſſedly deſcribing
righteouſneſs by which he was juſtified, and
way in which he was intereſted in it. '
'doubtleſs, and I do count all things but
'for the excellency of the knowledge of C
'Jeſus my Lord: For whom have I ſuffered
'loſs of all things, and do count them but d
'that I may win Chriſt, and be found in
'not having mine own righteouſneſs, whi
'of the law, but that which is through the
'of Chriſt, the righteouſneſs which is of
'by faith.' Where the Apoſtle, firſt,
plainly excludes every other righteouſneſs
that of Chriſt for his juſtification; every o
righteouſneſs was with him no better than
and *dung*, what he rated as nothing worth,
could not, without utmoſt hazard to his
truſt in for his juſtification: Secondly,
plainly diſtinguiſhes this righteouſneſs from
faith whereby we receive it, deſcribes it there
to be *that righteouſneſs which is thro' the*
of Chriſt: and, that we may not be miſt
in a point of ſuch vaſt importance as the
teouſneſs by which we are juſtified, brings
ver again, *the righteouſneſs which is of Go*
faith; as plainly ſhewing in the third and
place, how this righteouſneſs is made
namely, by believing; nothing can be more
preſs, *the righteouſneſs which is of God by fa*
God imputes it, and faith receives it, and ſo
cording to the conſtitution of the goſpel,
come to have an actual and perſonal int
in it.

And this, in its place, is as neceſſary as
thing I have already mentioned. What

all the riches of grace that are lodged in the covenant, if they are not made mine in the way that God hath appointed? A beggar is not rich by his benefactor's deſign, unleſs his bounty be received; nor a criminal clear in the eye of the law, merely becauſe his Prince may have gracious intentions towards him. As it was in the known inſtance of the paſſover, it was not enough that the blood was ſhed, but it muſt be ſprinkled; *and the blood ſhall be to you for a token upon the houſes where ye are; and when I ſee the blood, I will paſs over you.* God ſits judge of every man's ſtate in his word, and there he declares, on the one hand, that *he that believeth not is condemned already;* and on the other, and *by him all that believe are juſtified from all things.* Agreeably to this the Apoſtle when ſtating the way and manner of our juſtification upon the plan of Abraham's, tells us, 'that it was not 'written for his ſake alone that it was imputed 'to him; but for us alſo, to whom it ſhall be 'imputed if we believe,' Rom. iv. 23, 24. "Look, ſays good Mr. Flavel *, as the ſin of "the firſt Adam could never hurt us unleſs he "had been our head by way of generation; ſo "the righteouſneſs of Chriſt can never benefit "us, unleſs he be our head by way of regene-"ration." It is by a real and living faith, ſuch as is the work of the Spirit in regeneration, that we are united to Chriſt, and made vitally one with him, and thus he *is made of God unto us righteouſneſs;* that righteouſneſs, which he wrought out for us, comes to terminate upon us for our actual and perſonal juſtification.

* Vol. I. page 405.

And what is there, that can poſſibly be ſu poſed to preclude the neceſſity of faith in Chr for our juſtification? Or that ſhould make o juſtification antecedent to it? Shall the decr and purpoſe of God do this? God decreed fro all eternity to glorify as well as juſtify the el are they therefore glorified from eternity? D creed from eternity to deliver them from t power of darkneſs, and tranſlate them into t kingdom of his dear Son; are they therefo from eternity delivered from the one, and tra ſlated into the other? He decreed from all et nity to make Chriſt a curſe for his people, th he might redeem them from the curſe, was therefore from eternity actually made a curſ "The conſequence is good from the divi "purpoſe, to the futurition of any thing, a "the certainty of its event, not to its actual e "iſtence: As when the Lord in the beginni "went actually to make the world, there was "world, ſo when he comes to beſtow faith, a "actually to juſtify a man, until he hath "done, he is not juſtified. The truth is, "purpoſe of God, no immanent eternal act "his will, doth produce, any outward effect, "change any thing, in the nature and cond "on of that thing, concerning which this p "poſe is; but only make the event and ſucc "neceſſary in reſpect of that purpoſe *."

But it will be ſaid, there was more than a d cree or purpoſe in the caſe; there was covena tranſactions between the Father and Son fr eternity, in which Chriſt engaged as the Sur

* Dr. Owen's Death of Death, page 149.

is people to redeem and juſtify them: True; here was a covenant-agreement between the er and Chriſt, that he ſhould be made a : for this purpoſe; but will any venture to that Chriſt was actually made a curſe from nity? Beſides, it was as much a part of this nant, that God ſhould juſtify ſinners in a of believing, as that Chriſt ſhould ſuffer and y for them. 'By his knowledge, or by h in him, ſhall my righteous ſervant juſti- many: For he ſhall bear their iniquities,' iii. 11 *.

have often, indeed, been greatly at a loſs y own mind, what ſhould induce perſons, profeſs a value for the goſpel ſcheme of ication by the free grace of God thro' Chriſt ll into a way of ſtating the date of it, that s to have ſo little foundation in the word od. Is it from a deſire to make this great ng of the covenant the more ſecure, that have repreſented it as always paſt, paſt eternity? But can any thing be more ſe- than what ſtands upon the immoveable dations of the purpoſe of God, the eternal nant between the Father and Son, and the t and efficacy of the blood of Chriſt? Or any bleſſing that is ſo ſupported, ſtand in

* This text contains the fulleſt and moſt explicit nt of the nature and terms of the covenant be- the Father and Son, perhaps of any in the whole ure. And we learn from it, that it was as much icle in this covenant, that we ſhould be juſtified *knowledge* of Chriſt, or by faith in him, as that ould take our ſins upon himſelf, and die to make action to divine juſtice for them.

need of any imaginary ſchemes of ours to make it more ſecure? Or is it from a concern to maintain the honour of Chriſt's Headſhip? But is there not full proviſion made for the honour of that in the certain juſtification of the elect in the time and way that God hath appointed? Rather we ſhould fear, leſt we weaken and diſhonour it, by laying more upon it than it was deſigned to bear, or, in the nature of things, can bear. Or is it, that thoſe who partake in this bleſſing may derive the richer comforts from it? But even they who contend the moſt warmly for juſtification from eternity, will own that it is only upon believing, and in a way of believing, that the leaſt degree of comfort can be derived from it? Or is it from a deſire and concern to raiſe the honour of free grace to the higheſt pitch? A noble ſign this; nor can that grace, to which we are ſo much indebted, and upon which all our hopes reſt, be too great in our eye: But we ſhould fear, leſt, under the pretence of exalting grace, we ſhould introduce thoſe principles that are inconſiſtent with the great ſcheme that is carried on by it. The way of our juſtification by faith is ſo far from abridging or obſcuring the grace of God, that it is the higheſt illuſtration of it; as the Apoſtle inſtances, Rom. iv. 16. That *therefore it is of faith, that it might be by grace.* Grace will accompliſh its deſigns in its own way, and no other; and what that way is; is laid down in words too ſtrong to be perverted, and too plain to be miſunderſtood.

But what is ſtill more ſurpriſing is, that there are thoſe who will have all that the ſcripture

ſays

ſays, ſo plainly and expreſly of juſtification by faith, to mean no more than a manifeſtation of our juſtification. But this is a notion loaded with too many abſurdities, to need many words to confute it. If that juſtification by faith, of which the ſcriptures treat ſo fully, were only a manifeſtation, it muſt be ſo either with reſpect to God, or with reſpect to others, or with reſpect to ourſelves. It cannot be underſtood of a manifeſtation with reſpect to God; for *known unto God are all his works from the beginning*, and he needs no act of ours in time to make our juſtification more manifeſt to him than it was from all eternity; nor can it be underſtood of a manifeſtation with reſpect to others; for ſo it is not by faith alone, but rather by works according to the Apoſtle James's challenge, *Shew me thy faith*, and ſo thy juſtification, *without thy works, and I will ſhew thee my faith*, and ſo my juſtification, *by my works*, James ii. 18. Nor, finally, can it be underſtood of a manifeſtation of our juſtification with reſpect to ourſelves; for then all that believe would know that they are juſtified: but how contrary is this to the experiences of the ſaints, and to the ſcriptures, which often deſcribe a *child of light walking in darkneſs, and having no light?* Iſa. l. 10. Beſides, that this would make our juſtification the moſt wavering, pendulous, uncertain thing in the world; whereas juſtification is a ſtable, fixed, permanent bleſſing, and which, where it has paſſed according to the tenor of the covenant, abides unchangeably the ſame. Once more, the ſcripture moſt plainly excludes all our own inherent

rent righteouſneſs, and works of every ſort from all agency and intereſt in that juſtification, which is by faith; but will any ſay, that all the graces of the Spirit, and duties of goſpel-obedience are excluded from being of any uſe in the manifeſtation of our juſtification? Finally, what is it, that the Spirit convinces of, when he comes to work faith in the ſoul? Is it not, that we are *children of wrath by nature?* Is it not, that, antecedently to our believing in Chriſt, and till by faith we have received him, we are in a ſtate of guilt and condemnation? We muſt therefore be in ſuch a ſtate, unleſs we will make all theſe convictions of the Spirit, and by which ſuch great and important purpoſes are anſwered, to be miſtakes and deluſions.

But perhaps, I have ſaid too much of this; for one can hardly gueſs what perſons mean, when they offer this as a proper explication of the great and important doctrine of juſtification by faith, and would perſuade us, that when the Apoſtle ſets himſelf ſo carefully to ſtate, and explain this doctrine, to open it out in its glory, and to vindicate it from the many objections that were raiſed againſt it by the Jews on one hand, and a great number of falſe teachers in the Chriſtian church on the other, all he contends and pleads for, and would eſtabliſh is no more than a manifeſtation. To proceed:

VI. The ſinner being thus by faith intereſted in the righteouſneſs of Chriſt, is henceforth eſteemed perfectly righteous in the ſight of God, and is ſo; not indeed in any righteouſneſs of his own

own, but in that of Chriſt, which faith receives, and God accepts. Appearing at the tribunal of the great God, and pleading this righteouſneſs, thereupon he ſtands *rectus in curia*, clear in law, and is pronounced righteous. "Thus the "ſinner is brought in (as it were, in a judicial "proceſs) in our text, holding up his hand, "(as an excellent man * has expreſſed it in his "plain and familiar, but ſtriking way) at the "judgment-ſeat, the Judge upon the bench "beſpeaking him thus: Sinner, thou ſtandeſt "indicted for breaking the holy, juſt, and "good law of thy Maker, and hereof thou art "proved guilty: Sinner, what haſt thou to "ſay for thyſelf, *&c.* To this the ſinner, u-"pon his bended knee, confeſſeth guilty; but "withal humbly craves leave to plead for him-"ſelf full ſatisfaction made by his Surety, *It "is Chriſt that died*, Rom. viii. 34. —— And "whereas it is farther objected by the judge: "Ay but, ſinner, the law requireth an exact "and perfect righteouſneſs in thy perſonal ful-"filling of the law! Sinner, where is thy righ-"teouſneſs? The believing ſinner humbly re-"plieth, my righteouſneſs is upon the Bench; "*in the Lord have I righteouſneſs.* Chriſt, my "Surety, hath fulfilled the law on my behalf "to that I appeal, and by that I will be tried: "This done, the plea is accepted as good in "law; the ſinner is pronounced righteous, and "goeth away glorying and rejoicing, righteous, "righteous! *In the Lord ſhall all the ſeed of Iſ-"rael be juſtified, and ſhall glory.*"

* Caſe's Mount Piſgah, Part II. page 147.

And this ſeems to be the plain and evident ſenſe of ſeveral texts, which are of too great importance not to be reviewed under this head. As when Chriſt is ſaid *to be made of God unto us righteouſneſs*, 1 Cor. i. 30. it is meant of a righteouſneſs for juſtification; and how complete muſt that righteouſneſs be which we have in Chriſt for our juſtification, as he is *made of God unto us righteouſneſs*, or as his righteouſneſs is reckoned and imputed of God unto us for this purpoſe? So he is ſaid to be the *end of the law for righteouſneſs to every one that believeth*, Rom. x. 4. It is evidently ſpoken of what Chriſt is in reference to ſome law, in order to a ſinner's juſtification. He is not the end of the ceremonial law for this purpoſe that law being never given for a ſinner to be juſtified by it: It muſt therefore be underſtood of what Chriſt is in reference to the moral law, that law whoſe ſtrict demands the Apoſtle repreſents in the next verſe; And how is Chriſt the *end* of this law, but as we have in his perfect and complete obedience, that righteouſneſs which the law calls for? What the law would have been to us, if we had perfectly obeyed it, that Chriſt is in his righteouſneſs. His righteouſneſs is the *end*, the completion and fulfilment of the law, what anſwers its moſt extenſive requirements, and in the face of the law, ſtrict and unyielding as it is, we may appeal to it, and truſt in it for our juſtification, as it is for this purpoſe imputed to thoſe that believe. Yet farther; he *who* in his own perſon *knew no ſin*, is ſaid *to be made ſin for us*, by the imputation of our ſin to him

that

hat *we*, in a parallel way, by the imputation of is righteouſneſs to us, *might be made the righ-ouſneſs of God in him*, 2 Cor. v. 21. And *by he obedience of one many are made righteous*; *ade* and conſtituted *righteous* by the imputation f Chriſt's righteouſneſs, even as we are *made inners* by the imputation of Adam's ſin, Rom. .19 As the plain deſign of the Apoſtle, in hat context, is to ſhew, on the one hand, how n was tranſmitted from Adam to thoſe whom e repreſented, ſo that they became legally ſub-ct to miſery and death; and on the other, ow righteouſneſs is tranſmitted from Chriſt to hoſe whom he repreſented, ſo that they are in legal way juſtified and entitled unto life. In hort *he fulfilled all righteouſneſs*, Matth. iii. 15. ully anſwered all the obligations of the law un-er which he came. And as he did this in our ature and ſtead, in him the *righteouſneſs of the w is fulfilled in us*; fulfilled for us, and in us, *him* as our Head, Rom. viii. 4 And upon this ot the Apoſtle declares in ſo expreſs a manner, erſe 1. of that chapter, that *there is no condem-ation to them that are in him*. Doſt thou be-ng to Chriſt, and art thou by humble faith ited to him, thou art placed out of the reach condemnation? Thou art abſolved in him, ſolved in him as thy Head, and accepted thro' m as thy righteouſneſs; and *by him all that lieve are juſtified from all things, from which ey could not be juſtified by the law of Moſes*, cts xiii. 39.

And this is being juſtified, the having ſuch intereſt in that righteouſneſs which Chriſt

as

as Mediator hath wrought out, and brought in; as a great man * ſaid, "Juſtification is a man's "being intereſted in all Chriſt's righteouſneſs." This is that *fine linnen, clean, and white: for the fine linnen is the righteouſneſs of ſaints*, Rev. xix. 8. And God is ſaid to *clothe his people with the garments of ſalvation, and to cover them with the robe of righteouſneſs*, Iſa. lxi. 10. It is upon the ſoul in believing in all its extent, and for all the kind and important purpoſes for which it was deſigned; its protection from wrath, and recommendation to the divine acceptance and favour; its title to every bleſſing, and to complete ſalvation. I farther obſerved; That the righteouſneſs of Chriſt being in this way made a believer's, for his actual and perſonal juſtification, none of the parties concerned have any reaſon to complain; But it is to the ſatisfaction, and with the full conſent of them all. Whilſt, in the laſt place, It does, and ever will continue his juſtifying righteouſneſs; God will for ever own it as ſuch, nor ſhall any enemy diſpoſſeſs him of it.

But theſe are things that, I hope, will claim our attention in another diſcourſe; as they go a great way into the reaſons of our hope. And I cannot but think, that the want of viewing the whole ſcheme of our juſtification laid together in its proper connexion and dependencies, is one great thing that has cauſed endleſs miſtakes about it; as the neglect of converſing with it in ſuch light deprives the believer of a great deal of that conſolation, which he might otherwiſe derive

* Dr. Lightfoot.

: from it. In the mean time, let us con-
with a brief

ECOLLECTION.

N we take a view of what has been ſaid,
ut lifting up our hearts in the warmeſt ac-
ledgements of that grace which runs thro'
hole eſtabliſhment? *Lord! what is man,*
bou art thus mindful of him? What could
: ſpring of ſuch a deſign? form and eſta-
ſuch a method of juſtifying ſinners, but in-
wiſdom in concert with the ſovereign and
ſting love? How miſerable had our caſe
had God debated with us in the terrors of
ſtice, and entered into a holy and righte-
dgment with us, in our own perſons? He
s loſt, guilty, ruined; ſunk under the curſe
law, lying under all the ruins of an apo-
tate, and every ways unable to help our-
; but then mercy opened its melting eye,
od's time was the time of Love: Then, in
ounſels of the Trinity, the great deſign was
:d of redeeming and ſaving ſinners, and
t the Son of God, was ſet up from ever-
g, to whom the whole deſign was com-
l, and by and through whom it was to be
ted. And how readily did he undertake
ork, and offer himſelf to do, and ſuffer
at was neceſſary to effect it? *The Lord God*
l his ear, and he was not rebellious: Then
, lo, I come to do thy will. And accordingly
fulneſs of time, how did he appear in our
natures

natures, and with what joy gird up himſelf the great undertaking? *He had power to down his life, and power to take it again;* with infinite readineſs and condeſcenſion, he l it down, reſigns his precious life, that he mi fulfil the kind deſign. *He was found in faſ as a man, and humbled himſelf to death.* In l the nature, that ſinned in us, obeyed and ſuf ed; that broke and diſhonoured the law, k and honoured, and fulfilled it. He knew w it would coſt him, if he would undertake ſinners, for his people; with what terrors tice would fall upon him, and what demand muſt anſwer: But as *God did not ſpare his Son*, ſo the eternal Son did not ſpare him We ſee him in his ſufferings and death, ha ing upon the croſs, and expiring under the l of our ſins and guilt, ſo we rejoice in him. obeys, and ſuffers in the room of his people ſatisfy divine juſtice for them, and to *bring i verlaſting righteouſneſs. The chaſtiſement of peace was laid upon him, and by his ſtripes we healed.* His wounds are our healing, and death is our pardon and life.

It adds to our joy, that as God hath appc ed him to this work, ſo he hath accepted in it. *He was delivered for our offences, and r again for our juſtification.* We ſee him ri aſcended, gone to glory; clothed with the h eſt honours, and wearing every mark of G acceptance and approbation. Nor will diſown that righteouſneſs in his people, w he hath already put ſuch an honour upo the Perſon of their Surety and Saviour!

ere is a way appointed in which we may
'e it, and be intereſted in it, ſhall we not
to it, and look after an intereſt in it in
way? Receive it by faith, receive the a-
nent, and bid the Redeemer and his righ-
neſs welcome? O, my ſoul! this nearly
rns thee: Haſt thou an intereſt in the
:ouſneſs? It is an all-ſufficient righteouſ-
a divine appointment for pardon and ac-
nce with God; as ſuch, haſt thou received
d doſt thou by humble faith reſt all thy
upon it?

SERMON

SERMON

ISAIAH xlv. former part of the Verſe.

Surely, ſhall one ſay, in the Lord I righteouſneſs.

IN our laſt diſcourſe on theſe words, tered upon the enquiry, how the rig neſs of Chriſt, that righteouſneſs which ginally and ſubjectively without us, come made ours for our actual and perſona fication: To which it has been anſwe general, that this is done by *Imputation*. mercifully and graciouſly imputes and r it to the ſoul in believing; and ſo we cor cording to the tenor and conſtitution of tl covenant, to have a real and pleadable i in it. And as this is a point of great tance in the goſpel ſcheme of juſtification ral things have been obſerved to clear nature of this *Imputation*, and explai grounds on which it proceeds; which been diſtinctly conſidered, I am now to a

VII.

That the righteouſneſs of Chriſt being
way made the believer's, for his actual
rſonal juſtification, none of the parties
ned have any reaſon to complain; but it
ıe ſatisfaction, and with the full conſent
ı all *.

parties concerned in this important tranſ-
ıre, the law, which we have broken and
l by ſin; God himſelf, offended by the
nan, and concerned to maintain the ho-
ıf his own law; the Lord Jeſus Chriſt
rought out this righteouſneſs, and whoſe
inally is; and the believing ſinner to
it is imputed, and who is intereſted in
effects and bleſſings of it. Let us exa-
ow the matter ſtands as to each of theſe.

he law cannot complain, for that is ſatiſ-
nd ſatisfied in a nobler way, and more
manner, than it could have been by any
uſneſs or obedience of ours.

It is ſatisfied, fully ſatisfied. The law
ı of two parts, the precept and the penal-
d Chriſt acting as the Surety of his peo-
th ſatisfied both of them.

Take

* is is a thought that has been made good uſe of
ing ſome of the main difficulties, that have been
ın our ſcheme of juſtification upon a ſatisfac-
nd as I apprehend it to be an important one,
ıt throws a good deal of light all round it, I
ıtered the more largely upon it, See Caſe as
page 149. and Witſ Oeconom. Lib. ii. cap v.
5, 6. &c. where there are ſeveral juſt and ex-
remarks to the purpoſe of what I have more
preſented.

Take it as to the preceptive part of the
what does or could the law call for which i
to be found in the obedience and righteou
of Chriſt? Does it require holineſs of na
or an exact conformity of all our powers
own abſolute and perfect rectitude? He
conceived in all the beauties of ſpotleſs and
fect holineſs. The pollution of original
never reached him; that ſin of our nat
and which is derived down upon all man
from the fountain head of our beings, the
taint of it never faſtened upon him. As
angel deſcribes him with an eye to his imm
late conception of the Virgin, Luke i. 35.
holy thing which ſhall be born of thee. Do
likewiſe require perfect and ſinleſs obedien
the life? This was no leſs to be found in Cl
*He fulfilled all righteouſneſs; was God's righ
ſervant, and ever did the things that pleaſed*
As he was *made under the law*, ſo he perf
obeyed it. *The law of God was in his he*
He ſet it ever before him as a perfect rul
obedience, and from that law he never ſwe
His life was a bright and unſpotted mirro
all that obedience, which the law calls for, i
moſt perfect and amiable forms. He coul
peal to his moſt bitter and implacable ene
*which of you convinceth me of ſin? Was ten
in all things like as we are, yet without ſin;*
through every period of life could ſtill ſay,
ye not that I muſt be about my Father's w
He obeyed the law in its utmoſt extent and
tude; obeyed it with the utmoſt perfection
regard to the manner, as well as the matt
obedience; and this he did to the end, with

gre

greateſt chearfulneſs, and without fainting: As once more, he payed down all this obedience to the law, from that nobleſt principle to the nobleſt ends. *It was his meat to do the will of him that ſent him, and to finiſh his work: And he came not to do his own will, but the will of him that ſent him.* An ardent concern for the ſalvation of his people engaged him in it, and a ſacred regard to the glory of God carried him through it: And therefore, when he was entering upon the laſt ſtage of his obedience, he could look upwards, *Father, I have glorified thee on earth: I have finiſhed the work which thou gaveſt me to do*, John xvii. 4. Supreme love to God, and the higheſt love to the ſouls of men animated his whole conduct: And from theſe principles how full, entire, and complete was his obedience to the law under which he was? As it is very obſervable, that Chriſt ſubmitted to thoſe ordinances as were of a poſitive nature upon this foot, *that it became him to fulfil all righteouſneſs*, Matth. iii. 15. It was a neceſſary part of that obedience, which was owing to divine inſtitution, and therefore he came under the ordinance of baptiſm, though he had no ſin to be waſhed away by it; As before in infancy, though he had no impurities to be put off, he had paſſed under the ordinance of circumciſion: Or he was circumciſed to intimate his communion with the Jewiſh church; and baptized to ſignify his communion with the Chriſtian church, the ordinances of which were both alike of God.

Hence the Apoſtle, when repreſenting Chriſt's fitneſs and qualification for his work as our great

high prieſt, Heb. vii. 26. tells us, *For ſuch an high prieſt became us* *, ſuited our caſe, and was neceſſary for us, *who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.* Our great high prieſt was *holy*, his nature was abſolutely free from all the ſtain and pollution of ſin, that *holineſs of the Lord* †, which was inſcribed upon the mitre of the high prieſt, was inſcribed upon his heart; *harmleſs*, with reſpect to his innocent and inoffenſive conduct and behaviour towards man, he offered no injury to any man's perſon or property, *did no violence, neither was any deceit in his mouth; undefiled*, though he paſſed through a ſinful world, and upon particular occaſions converſed with ſinners in a free and friendly manner, upon which

* Oſtendit ſolum Jeſum Chriſtum fuiſſe, in quem convenirent qualitates ejus pontificis, qui nos per ſe, ac propria ſua oblatione Deo patri reconciliatos, et in perpetuum ſalvos redderet. Quare quod ait, *decebat*, non ſic accipiendum, quaſi per alium potuerit idem illud officium preſtari; tametſi minus decenter; ſed quia per neminem alium omnino potuit. Eſtius in loc.

† חסיד qui non laminæ, ſed menti inſcriptum habeat קדש ליהוה [Sanctitas Domino] Exodi xxxix. 30. Grotius in loc. Dr. Whitby, by the *holineſs* of Chriſt, underſtands his being conſecrated to his office: and in that ſenſe all the utenſils of the tabernacle and temple were ſtiled *holy*. "But ſince the word ὅσιος, as Mr. "Pierce has obſerved upon the place, is never as far "as he can find, ſo uſed, we muſt rather take it here "to refer to what is commonly meant by holineſs, an "internal diſpoſition of mind. Nor can there be any "doubt, that ſuch an holineſs was abſolutely neceſſary "in our great high prieſt." Beſides, that the Apoſtle is not here ſpeaking ſo much of Chriſt's conſecration to his office, as of his fitneſs and qualifications for it.

which account his enemies reproached him, yet he contracted no manner of defilement from any perſon, or thing whatever; *ſeparate from ſinners*, in principle and practice, maintaining the utmoſt diſtance from them, whatever communion he had with them in the ſame nature, he had none at all with them in their ſins; *and made higher than the heavens*, that is, higher in the glory of every perfection than the angels *, the ſpotleſs inhabitants of heaven, conſequently his holineſs was of a ſuperior kind to theirs, and what is abſolutely impoſſible, ſhould be ever loſt or tainted with the leaſt ſin. And from ſuch a perfect principle of holineſs, did every act of obedience flow. He was *a lamb without blemiſh and without ſpot; who was manifeſted to take away our ſins; and in him is no ſin*, 1 Pet. i. 19. 1 John iii. 5. *Who needeth not therefore*, (as the Apoſtle ſays of the Jewiſh high prieſts, Heb. vii. 27.) *to offer up ſacrifice firſt for his own ſins*, muſt therefore be the better fitted to make itonement for the ſins of others.

What a glorious obedience was here, performed to the preceptive part of the law in its

* Mr. Pierce, in his notes upon Hebrews, chapter i. o. has ſhown, that the heavens are often put for the nhabitants thereof, the angels. And if this ſenſe of he word be admitted, what ſhould hinder our underanding, what is ſaid of Chriſt's *being made higher han the angels*, of his being more perfect in *holineſs*, s well as in every other reſpect, than the moſt exalted f mere creatures? Nothing could be more ſuitable to he Apoſtle's deſign than this, when repreſenting the ignity of Chriſt's prieſthood, and his ſuperior fitneſs or it. By *the fulneſs of the Godhead* dwelling in him, e was ſanctified in a degree above angels.

utmoſt extent and purity! And can the law complain, when the ſinner is juſtified through ſuch an obedience performed unto it? In ſhort, here lies the caſe: "No man ſince the fall be- "ing able to keep the law and fulfil it, and yet "God requiring ſtill, that the law ſhould be o- "beyed and the righteouſneſs of it fulfilled, "Chriſt was content freely and of his own ac- "cord (who was otherwiſe free and diſengaged) "to be under the law, and by obeying the law, "to bring in ſuch a righteouſneſs as the law "requires *."

And as the command of the law was perfectly obeyed, ſo the penalty of the law was perfectly undergone. There was nothing in the penalty of the law, which Chriſt did not bear; nor threatned in it, as the juſt puniſhment of ſin, to which he did not ſubmit; that ſword, which was edged with wrath, was ſheathed in his bowels; that cup, which was mingled with ſo much bitterneſs, was with all its dregs poured into his boſom; and, in one word, the curſe of God, in all its weight, fell upon Chriſt, when he hung upon the croſs a dying victim for the ſins of his people: 'As it is written, curſed is every one 'that hangeth on a tree.'

Hence we find the ſufferings of Chriſt repreſented by every thing that may give us a view of the greatneſs and terribleneſs of them. 'He 'was a man of ſorrows, and acquainted with 'grief; and never was ſorrow like to his ſor- 'row; it pleaſed the Lord to bruiſe him, and to 'put him to grief; he was wounded for our tranſ-

* Vid. Rowe's Immanuel, page 165.

tranſgreſſions, and bruiſed for our iniquities; poured out his ſoul to death; and became obedient to the death of the croſs.' Who can tell what he bore in the garden, when, under the preſſure of that load that was upon him, he began to be ſorrowful, and very heavy; and his ſoul was exceeding ſorrowful, even unto death?' And as his agony increaſed, 'how was his ſweat, as it were, great drops of blood falling down to the ground,' inſomuch, that 'an angel appeared to ſtrengthen him?' Matt. xiv. 7, 38. Luke xxii. 43, 44. And upon the croſs how high did his diſtreſs riſe, when he cried out in his extreme ſufferings, 'My God, my God, why haſt thou forſaken me? Hear, O Heavens, and be aſtoniſhed, O earth:' Shall the Son of the boſom be forſaken of his Father, and his God? And forſaken of him when he is fulfilling the counſels of his will, and paying down the higheſt inſtance of obedience? But it is not that the Father's heart is changed, but juſtice muſt be ſatisfied, ſatisfied at any rate. God then ſaw the ſins of his people charged upon him, and to be expiated by his ſufferings and death; and this made him bear in upon him with ſuch painful ſenſations of his wrath, and draw ſo thick a cloud between the light of his countenance, and the ſuffering Saviour; nor did he expire till he could ſay, *it is finiſhed*; the law has no more to demand, the labours of my croſs are at end, the full obedience, that was to be completed by me, is perfected.

It is ſtrange, after all the affecting repreſentations which the ſcripture gives us of Chriſt's ſufferings, that any ſhould be found, who in-

duſtriouſly ſet themſelves to leſſen and depreciate them. This, indeed, has not been always done upon the ſame principles; but whatever their pleas have been, I cannot but think they are in ſome degree guilty of this, who will by no means allow, that Chriſt bore the *idem*, the ſame death, the ſame curſe that was threatened in the law as due to ſin, and to us for it. But ſurely they who urge this, never took ſuch a view as they might, and as they ought, of the agonies and ſufferings of a dying Saviour: For what was that part of the ſentence of the law, that was gone out againſt ſin, which he did not ſubmit unto? Only here we muſt diſtinguiſh between what is eſſential to puniſhment, and what relates to the circumſtances of it; and carrying this eaſy diſtinction along with us, I ſay, what was that part of the ſentence of the law, that was gone out againſt ſin, which he did not ſubmit unto? Was it the primitive threatning, *in the day thou eateſt thereof thou ſhalt ſurely die?* And was not that part of the ſentence executed upon him? He taſted death and became obedient to it; Body and ſoul were ſeparated; *and he bowed his head, and gave up the ghoſt.* Was there a curſe lodged and wrapped up in the threatning? In what way did he redeem from the curſe of the law, but by being himſelf *made a curſe for us?* Has the law any thing more dreadful in all its ſtores, than the wrath of God? And who ever bore this, if the bleſſed Jeſus did not? What infinite Almighty wrath did he encounter, when the Father, the righteous eternal Judge, awakened his ſword againſt him, and *did not ſpare his own Son:* made him no abatement, deduct-

ed

ed nothing from the full and juſt puniſhment due to ſin? Well might he complain, as he does in the Perſon of his type, *The ſorrows of death compaſſed me, and the pains of hell gat hold upon me*, Pſal. cxvi. 3. *Though he were a ſon, yet learned he obedience, by the things which he ſuffered*, Heb. v. 8. Finally, does the death, which is threatened, in the law, lie in a ſeparation from the comfortable preſence of God, and is this the death of death to be ſeparated from the enjoyment of him who is the fountain of life? We have heard his doleful complaint, and agonizing cry, *Eli, Eli, Lama, Sabacthani* *, *My God, my God, why haſt thou forſaken me?* It is true, the

 ſanctity

* A late learned writer thinks, when our Saviour is brought in by the Evangeliſt, crying out, *Eli, Eli, Lama Sabacthani*, that he not only repeated theſe words which are the title, or firſt words of the twenty-ſecond Pſalm, but that he repeated the whole Pſalm, in which there are the moſt lively ſtrokes of all the remarkable particulars of his paſſion; ſo that he ſeems here to have as it were, reminded his heavenly Father, how he was fulfilling all thoſe propheſies contained in that Pſalm, which is a kind of epitome or ſummary of all the other oracles relating to his ſufferings and death. In conſequence of which, he was praying to him that he would make good to him, and to his ſpiritual poſterity, that is, to his church, all thoſe gracious promiſes which are contained in the latter part of the Pſalm, from the 22d verſe to the end. But if all this be granted, I do not ſee how it any ways affects the opinion of Calvin, and others, concerning the derelict̃ion of Chriſt upon the croſs, which this gentleman ſays ſome have carried to ſuch a height as cannot be read without horror: For their opinion is not, as he miſrepreſents it, that the deity had withdrawn every ſpark of comfort and hope from Chriſt; but that as he was then undergoing the puniſhment

ſanctity of Chriſt's nature, the dignity of his Perſon, and his everlaſting dearneſs to the Father, forbid, that he ſhould be eternally ſeparated from him; but as this was the laſt and extremeſt part of the curſe of the law due to ſin, Chriſt himſelf comes under it, and for a time ſubmits to it; though, as the iſſue ſhewed, and was neceſſary, he ſoon emerged from under this thick cloud, and glorioufly triumphed, as having exhauſted the whole curſe. In one word, the whole curſe was drained by him: "And "that puniſhment, which (as one * has expreſ-"ſed it) if he were to ſuffer it, would have "been drawn out unto all eternity, was all fold-"ed up together, and laid upon Chriſt at once, "who through the infiniteneſs of his Perſon "was able to ſupport it."

And if ſtill it is objected, that his ſufferings were not the ſame that were threatned in the law, becauſe they were not eternal, as the ſufferings of the damned in hell are. I anſwer, the eternity of the ſufferings of the damned is not the primary intent and deſign of the law. The primary intent and deſign of the law in that ſanction, which is annexed to it, is, to vindicate the

puniſhment of ſin, in conſequence thereof he was, for a while and in a high degree deprived of thoſe full and ſenſible manifeſtations of the divine favour which he had always enjoyed; and this made him cry out in his extreme diſtreſs, as one forſaken of God; though in the midſt of all, we cannot but obſerve how he claimed in his relation to him. Nor is there any thing in this unworthy the Saviour, but what is every ways agreeable to the character he bare, and the work he came about. Vid. Calv. in Matth. xxvii. 46.

* Biſhop Hopkins.

e honour of the divine government, which is
vaded by ſin; and the ſinner being impotent
do this by any temporary ſufferings, becauſe
the weakneſs of his nature, hence, what is
inting in value, is made up in the duration of
s torments. And if Chriſt will pay down in
ie round ſum, and ſo be diſcharged, that
hich we can only pay in ſmaller ſums, which
ing no ways equal to the demands of infinite
ſtice, we can never hope to come to the end
: payment, ſhall we, upon this account, depre-
ate his ſufferings? The higheſt and moſt
gid juſtice can do no more than proportion
ie puniſhment to the ſin; and the ſufferings of
hriſt, in regard of the dignity of his Perſon,
:ar more proportion to the evil of ſin, than
ie ſufferings of any mere creature, however
rcumſtanced, and prolonged to eternity. And
iis leads me to obſerve,

(2.) That the law can have no occaſion of
mplaint, for it is ſatisfied in a higher and no-
ler way than it could have been by our moſt
erfect obedience and extremeſt ſufferings.

What can reflect a higher honour upon the
w, than an obedience payed to it in the Per-
n of the Son of God? Such was the obedi-
nce paid to it in the Perſon of our Immanuel.
Ie was truly God, as really man; and ſo the
on of God, as to be equal with him in all his
ſſential and unchangeable glories. As the
poſtle obſerves, when ſetting forth the moſt
ſtoniſhing condeſcenſion of Chriſt, in the na-
ure he aſſumed, and the ſufferings he ſubmit-
ed to, Phil. ii. 6, 7, 8, 9. *Who being in the form*

of

of God, thought it not robbery to be equal with God: But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Bleſſed God! Muſt thine own Son obey and die, rather than thou wilſt recede from the high and righteous demands of the law? That the honour of the law may be maintained, and the glory of the law vindicated, muſt obedience be paid to it by its own Lord? "This (ſays Dr. "Owen excellently and juſtly,) was the higheſt "act of obedience to God, that ever was, or "ever ſhall be to all eternity." Had all the angels in heaven ſtooped from their thrones, and ſunk into the meaneſt ſlaves, to yield the law the fulleſt ſubjection and obedience, what were this to the abaſement and obedience of the Son of God? The law therefore cannot complain; that has been fully anſwered in all its demands, and loſt none of the regards due unto it. What is done in this method of a ſinner's juſtification, by the obedience and death of Chriſt, is with the entire conſent of the law, and to its full content. Neither,

2. Can God himſelf, the offended party, complain. And the reaſon of this is very obvious in what has been but now obſerved; for however ſin is the greateſt reproach to all the perfections of God, eſpecially as they are exerciſed in the government of man, according to the terms of the law which he hath given him; yet where the law does not complain, the law-giver

and

upreme Judge cannot complain, becauſe
is the ſtanding rule by which he proceeds
his acts of moral government Had, in-
the guilty ſinner been juſtified, and ad-
l again to favour, without any regard to
iſt requirements of the law, the caſe had
very different; but where the honour of
w is provided for, the honour of the law-
and who is guardian of the law, is ſafe:
o far as the rights of that are maintained,
effectually preſerves the credit of his own
m, juſtice, holineſs, and truth, which are
bed on it.

t we may a little more particularly obſerve,
he whole affair of our pardon and juſtifi-
ı by the obedience and righteouſneſs of
t is tranſacted in ſuch a way, as is infini-
ill-pleaſing to God.

) As the whole deſign was originally from
We were firſt in the treaſon, but God was
n the pardon: He ſaw us lying under all
uilt and ruins of the fall, loſt in miſery, a-
inable to help ourſelves, and undeſerving
God ſhould pity and help us; but then had he
affion on us, and in the gift of his Son
early and effectual proviſion for our reco-

This was the time, and ſuch was the way
ı love. *Then he is gracious unto him, and deliver him from going down to the pit, I found a ranſom*, Job xxxiii. 24. God found
anſom, appointed the way, and provided
rice of our redemption: And *herein is love*,
reateſt and higheſt inſtance and expreſſion
of

of love, *not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins*, 1 John iv. 10. There the Apoſtle lays the emphaſis as well he might, *not that we loved God, but that he loved us.* We made no motion towards a return to him, the God from whom we had departed; nor could we ever have offered any thing for the ſatisfaction of his juſtice, but what would have been deſpiſed. Infinite, ſelf-moving love firſt kindled up this deſign in the boſom of God; all was the ordination of heaven; and when the rage of the enemies of our bleſſed Jeſus boiled hotteſt, and would be content with nothing but his death, *he was delivered by the determinate counſel and fore-knowledge of God;* and they were doing nothing but what *God's hand and his counſel determined before to be done*, Acts ii. 23. Acts iv. 27, 28. The wickedneſs and violence of men only ſubſerved God's ancient and original purpoſe. As our Saviour intimated to his diſciples when he ſaw the baſe and treacherous deſign which Judas had formed againſt him, juſt ripe for execution, Luke xii. 22. *And truly the Son of man goeth, as it was determined: But wo unto that man by whom he is betrayed.* The whole deſign therefore was originally from God, and had its riſe in the free and ſovereign appointment of his grace, *who worketh all things after the counſel of his own will.* Let me add for our ſtanding comfort, that that love which firſt formed and planned the deſign, will never throw it aſide, till it hath completed and perfected it. This purpoſe of God ſhall ſtand, and this grand deſign of grace

grace as it was originally from him, ſo he will always own it.

(2.) In this way of pardoning and juſtifying ſinners, all the perfections of God ſhine out with additional and the brighteſt luſtre. As the Apoſtle has obſerved what a condecency there is in the way of our ſalvation by the death of Chriſt to all the divine perfections, Heb. ii. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many ſons to glory, to make the Captain of their ſalvation perfect through ſufferings.* Here it is, that *mercy and truth are met together: righteouſneſs and peace have kiſſed each other*, Pſal. lxxxv. 10. Infinite juſtice and boundleſs mercy, unſpotted holineſs and everlaſting truth, mutually, as it were, ſmile upon, and congratulate each other. God appears a juſt God in puniſhing ſin, a merciful God in pardoning the ſinner. Sin is condemned to hell, that juſtice may triumph in the puniſhment of it, whilſt, at the ſame time, the ſinner is raiſed to the hope of heaven, that grace may triumph in his pardon and ſalvation. He appears a holy God, in that he will not admit the ſinner to any intercourſe with himſelf, or intereſt in his favour, but in a way that ſhall evidence his hatred of ſin, and higheſt indignation againſt it; and O how holy! in that when he ſpies ſin upon his own Son, though it was there only by imputation, his wrath flames out againſt it. And how faithful was he to his threatning, in that, rather than depart from the honours of it, all the death that was lodged in it, ſhall be poured upon the only, the eternally beloved Son?

Son? What ſhall we ſay of the power of God, in making the croſs of Chriſt, the great inſtrument of our pardon, victorious over all oppoſition, and ſhaking the throne of Satan by that death, which one would have thought was the ready way to eſtabliſh it? And with what a glory is this power diſplayed, when the doctrine of free remiſſion in the blood of Chriſt triumphs over all the corruption and pride of nature, and the moſt ſtubborn and ſtout-hearted ſinners are brought to ſubmit themſelves the captives of a redeemer's grace? Here are wonders upon wonders, miracles of power uniting with miracles of mercy, and all the terrors of juſtice mingling with the triumphs of everlaſting grace. Finally, what deep and legible impreſſions are there of the wiſdom of God upon this whole ſcheme? As the Apoſtle, ſpeaking of our redemption and pardon by the death of Chriſt, tells us, that *God hath abounded herein towards us in all wiſdom and prudence*, Eph. i. 8; And that one great end of the goſpel-diſpenſation was, *that unto the principalities and powers might be known by the church the manifold wiſdom of God*, Eph. iii. 10. How wonderful and aſtoniſhing the wiſdom of God, in finding out an expedient to reconcile the different claims of juſtice and mercy, and give each of them their own proper glory, in full conſiſtency with the honour of the other? To ſee hell poured out upon ſin, whilſt the ſinner is raiſed and preferred to heaven! To ſee the curſe of the law executed in its fulleſt extent, and the grace of the goſpel exalted in its higheſt glory! Juſtice maintaining its rights, and with a ſteddy hand vindicating the authority of the

divine

ine government, and yet pardons freely diſ-
ıſed, and the guilty ſinner welcomed and en-
:ained in the arms of everlaſting mercy!
rcy gratified in its moſt choſen deſigns, and
ice receding from none of its demands! In
: word, —— God and man reconciled, a juſt
l holy God, and guilty ſinful man; God ſa-
ied, and the ſinner ſaved! How glorious muſt
t wiſdom be, which formed a deſign to effect
this, and conducted that deſign thro' ſo many
ɔofing intereſts to ſo happy an iſſue? Well
ght the Apoſtle cry out, as in a tranſport,
m. xi. 33. *O, the depth of the riches both of the*
dom and knowledge of God! There are thoſe
ɔlays of the wiſdom of God in our pardon
l ſalvation by Chriſt, which are no where elſe
be equalled.

When therefore the queſtion has ſometimes
:n put, whether God could not have pardon-
ſin, and juſtified and ſaved the ſinner, in ſome
er way than by the obedience and death of
riſt, the common anſwer that has been given
our divines has been this; that though God
ght have found out other ways, yet he could
'e pitched upon none, in which his own glory
uld have been ſo fully provided for: and
ı, for ought I know, may be a proper an-
:r, if we are allowed to put the queſtion;
ſt certainly, in this way of pardon and ſal-
ion, there is the higheſt illuſtration of the
ry of all the divine perfections. But howe-
, I rather think the queſtion doth not be-
ne us; it is above our reach; our curioſity
ıuld be turned into admiration and praiſe.
tead of enquiring what infinite wiſdom, and

power,

power, and goodneſs, could, or could not, do; inſtead of enquiring after other ways of ſalvation, and the poſſibility of them, we ſhould adore this wonderful appointment of divine wiſdom; and whilſt the glory of God ſhines out ſo brightly in it, our duty is to cloſe with it, and thankfully accept of that grace which is here exhibited.

(3.) And *laſtly*. It is plain that all was done with the full conſent of the Father, and to his entire ſatisfaction, for he has in the fulleſt manner declared his well-pleaſedneſs with it. Hence that great deſign, whereby pardon, grace, and life are reſtored and ſecured by the ſufferings and death of Chriſt, is in a peculiar manner ſaid to be *the pleaſure of the Lord*, Iſa. liii. 10. and God is ſaid *to be well-pleaſed for his righteouſneſs ſake*, Iſa. xlii. 21. Was it his pleaſure to have his juſtice ſatisfied, his law honoured, his grace recommended and exalted? It muſt be his pleaſure to ſee Chriſt dying *to bring in everlaſting righteouſneſs*, for in his death all this was effected. And it is very obſervable to our preſent purpoſe, that when Chriſt entred upon his public miniſtry, it was uſhered in by an audible voice from heaven; and what did this voice proclaim, but how grateful Chriſt's Perſon, and undertaking were to the Father, and what pleaſure he took in him, *as fulfilling all righteouſneſs?* He viewed him then ſetting out in his great undertaking, ſubjecting himſelf to the law, and preparing for all the inſtances of his future obedience; and then you have it by an immediate voice from heaven, *this is my beloved Son, in whom*

whom I am well-pleaſed, Matth. iii. 17. And afterwards, when his death was coming on, and he was about to pay the laſt and greateſt inſtance of obedience to the will of God, how was this teſtimony renewed, when there came a *voice out of the cloud*, (*a voice from the excellent glory*, as the Apoſtle Peter deſcribes it, 2 Peter i 17.) *ſaying, This is my beloved Son, in whom I am well-pleaſed; hear ye him*, Matth. xvii. 5.

And this exactly agrees with the language in which the Prophets had long before deſcribed the infinite complacency and delight, which the Father had in Chriſt as Mediator. He was *God's ſervant, whom he would uphold; his Elect in whom his ſoul delighteth: who ſhould deal prudently, and be exalted, and be very high; who ſhould be glorious in the eyes of the Lord; with whom his hand ſhould be eſtabliſhed, and his arm ſhould ſtrengthen him.* Or, if you look before all worlds, then was Chriſt *the delight of the Father, rejoicing always before him.* I might mention ſeveral other things as ſtrong evidences of the Father's well-pleaſedneſs with Chriſt in his work; ſuch as the raiſing him from the dead; the receiving him to heaven in ſuch a triumphant manner, and inveſting him upon his aſcenſion, with ſuch a fulneſs of power to carry on the deſigns of his Mediatorial kingdom; the ſending the Spirit, both in his extraordinary and ordinary gifts, to atteſt to his character and miſſion, bring a loſt world to the obedience and faith of the goſpel, and ſpread abroad a Redeemer's name and glory; the erecting a goſpel miniſtry in the church, on purpoſe to invite ſinners to accept of that grace which is provided

in him, and be reconciled to God in and thro' him; together with the receiving, pardoning, and ſaving penitent believing ſinners upon the foot of his obedience, merit, and death: Theſe are all ſo many illuſtrious evidences, how dear and acceptable Chriſt was to the Father, and what unſpeakable complacency he took in the work of our ſalvation, as tranſacted by him. And taking them all together, what a firm foundation, do they lay for faith in God? 1 Peter i. 21. *Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.* In a word, the Father's heart was early, and always in this work. The way of our redemption was of his appointing, and the righteouſneſs of the Mediator of his providing; ſurely then he will never complain of, nor reject thoſe, who in this way apply unto him. To proceed,

3. Every thing in this way of a ſinner's juſtification is tranſacted with the entire conſent, and to the full ſatisfaction of the Lord Jeſus Chriſt. It is true, he hath gone thro' unheard-of ſufferings, and there is no article among the numerous bleſſings of the covenant, but what coſt him dear. Our pardon is the price of his blood, and our redemption the fruit of his ſore travel; but yet he never did, he never will complain. For,

(1.) He freely offered himſelf to the work. Work is beſt done by a willing ſervant; *then ſaid I, lo, I come, I delight to do thy will, O God.* The ſervice was hot, but Chriſt was not preſſed into it againſt his will. As God gave him, appointed

pointed him to the work, ſo with the greateſt willingneſs he gave himſelf; *for he loved the church, and gave himſelf for it, that he might ſanctify and cleanſe it*, Eph. v. 25, 26. and *gave himſelf for us, that he might redeem us from all iniquity*, Titus ii. 14. From an ardent principle of love to his people, he undertook to redeem and ſave them. And from this principle he went through the work with the greateſt ſatisfaction, whatever diſcouragements and ill treatment he met withal in the proſecution of it. So the Prophet deſcribes him readily complying with his Father's will, and chearfully bearing the moſt reproachful uſage, the higheſt indignities and ſufferings his enemies could lay upon him, Iſa. l. 5, 6. *The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting.* And himſelf ſpeaks as though he was in an agony, till he had encountered the difficulties that were in his way, Luke xii. 50. *I have a baptiſm to be baptized with*, (meaning the baptiſm of his death, in which he was ſprinkled, as it were, with his own blood) *and how am I ſtraitned till it be accompliſhed?* As he tells his diſciples, when ſitting down with them to his laſt paſſover, which was as it were the prelude to his death, *with deſire I have deſired to eat this paſſover with you before I ſuffer*, Luke xxii. 15. As he ſaw his laſt ſufferings coming on, he ſeems to pant to the goal, and would cloſe his life with attending and diſmiſſing one ordinance, that was deſigned to prefigure his death, and inſtituting another that ſhould be

the ſtanding memorial of it to the end o
world. All along he acts with utmoſt free
and with a ſacred impatience girds up hi
for the awful hour, and work. He was t
no conſtraints, but thoſe of his own love;
firſt ſtretched him out upon the croſs a w
victim, before his enemies could have any
er to faſten him there. And therefore
he ſpeaks of laying down his life, you have
ever-memorable paſſage, John x. 17, 18. *T*
fore doth my Father love me, becauſe I lay dow
life, that I might take it again. No man t
it from me, but I lay it down of myſelf: I
power to lay it down, and I have power to ta
again. This commandment have I received
Father. What, O bleſſed Jeſus! When Juda
trayed thee, when the Jews plotted againſt
and gave thee up into the hands of the Ron
the Romans delivered thee up to execution,
the ſoldiers faſtened thee to the accurſed
and wounded thee with ſo much cruelty t
death there, *Did no man take thy life from t*
But the meaning is, that though all theſe in
ments concurred in the death of Chriſt,
acted their own rage and wickedneſs in acc
pliſhing it, yet this did by no means intr
upon his willingneſs. He could eaſily
ſkreened himſelf from their rage, and d
pointed their utmoſt malice: He lets them k
what he could have done, when, with on
look, he threw down thoſe that came to ap
hend him. Or, as he told Peter, when he d
his ſword in his defence, he could have pr
to his Father, who could have commanded
ons of angels, with winged ſpeed, to have c

to his reſcue, Matth. xxvi. 53. But when his hour was come, how willingly did he yield himſelf without a ſtruggle, without a groan? *He is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth,* Iſa. liii. 17. It is true, he prayed earneſtly, *that if it was poſſible, the cup might paſs from him,* Matth. xxvi. 19. But this only ſhewed the innocent reluctancies of human nature to the work of ſuffering; nor ſhould that, which evidenced the truth of his humanity, be conſtrued to the diſadvantage of his love to his people, or readineſs to be at the divine diſpoſal: And we know with what perfect reſignation he bowed to the divine will at laſt? *nevertheleſs, not as I will, but as thou wilt*

And as Chriſt freely offered himſelf to ſufferings and death; ſo,

(2.) He as glorioufly revived from under them. *As he had power to lay down his life, ſo he had power to take it again.* His end in dying was ſatisfaction, and the iſſue a glorious reſurrection. *He was put to death in the fleſh, but quickened by the Spirit,* 1 Pet. iii. 18. And *declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead,* Rom. i. 4. Neither the ſtone that was rolled over him, nor the ſeal, nor the watch that was ſet about the grave, could impriſon and confine him. *Pilate ſaid unto them, ye have a watch, go your way, and make it as ſure as you can; ſo they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch,* Mat. xxviii. 65, 66. And wilſt thou indeed impriſon the

Lord of life and glory? When he is to riſe, the ſeal ſhall melt, the ſtone ſhall roll away, and *the keepers ſhall ſhake, and become as dead men.* And thus as one obſerves, "The method which "his adverſaries took to find evidence, (as they "thought) of the impoſture, was by providence "deſigned on the contrary, to become a ſtrong "proof of the truth of his reſurrection; taking "away all pretence or poſſibility of that plauſi- "ble objection, that *his diſciples came by night* "*and ſtole him away.*"

This great article of our faith, the reſurrection of Chriſt, was frequently predicted under the Old Teſtament. The Pſalmiſt, by the prophetic ſpirit, brings him in comforting himſelf with the aſſured hope and proſpect of it, Pſal. xvi. 9, 10. 'Therefore my heart is glad, and 'my glory rejoiceth; my fleſh alſo ſhall reſt in 'hope; for thou wilt not leave my ſoul in hell, 'neither wilt thou ſuffer thine holy One to ſee 'corruption.' We cannot poſſibly be at a loſs to refer this paſſage to the reſurrection of Chriſt, when the Apoſtle Peter hath ſo expreſsly applied it to that as a plain prediction of it, Acts ii. 25, —— 31. Our Lord ſpeaks of the wonderful deliverance of Jonas, after he had lain ſo long in the whale's belly, as a ſpecimen and repreſentation of his own reſurrection, Matth. xii. 39, 46. 'For as Jonas was three days and three 'nights in the whale's belly: ſo ſhall the Son 'of man be three days and three nights in the 'heart of the earth.' And as this aſtoniſhing deliverance of Jonas was a full proof to the Ninevites, that he was a Prophet ſent of God;

ſo

ſo was our Lord's reſurrection from the grave, after he had been ſo long buried in it, the ſtrongeſt conviction that could be given *that generation*, that he was the true Meſſiah, and as ſuch he refers to it before hand. When the Prophet Iſaiah had deſcribed him in all the agonies of his croſs, 'cut off out of the land of the living; 'and making his grave with the wicked, and 'with the rich in his death, Iſa. liii. 8, 9. He leads our faith forward to the glories of his reſurrection, ver. 10. *He ſhall prolong his days*, revive from under the power of death in a glorious reſurrection, never to die more; agreeably to what the Apoſtle has obſerved, Rom. vi. 9. 'Knowing that Chriſt being raiſed from the 'dead, dieth no more; death hath no more do-'minion over him.' And a great man * thinks that the perpetuity of that life, to which the Meſſiah was to be raiſed, was intimated in that farther propheſy of him, Iſa. lv. 3. For God giving this promiſe to his people, *I will make an everlaſting covenant with you*, (of which the Meſſiah to be the Mediator, and to ratify it by his death) and adding this expreſſion, *even the ſure mercies of David*, "could ſignify no leſs "than that the *Chriſt*, who was given firſt unto "us in a frail and mortal condition, in which "he was to die, ſhould afterwards be given in "an immutable ſtate, and conſequently that he "being dead ſhould riſe unto eternal life." As himſelf declares with great majeſty and ſolemnity, Rev. i. 18. 'I am he that liveth and was

* Pearſon on the Creed, page 253

'dead; and behold I am alive for evermore, 'Amen; and have the keys of hell and of 'death.'

Indeed, had Chriſt always remained the captive of the grave, and his life run out in an endleſs death, then he might have complained, and the believer might have feared, or rather there had been no ſufficient foundation for our faith in him; as the Apoſtle obſerves, that *if Chriſt is not riſen, then is our faith vain*, 1 Cor. xv. 14. But now that he hath ſo glorioufly recovered his loſs, and triumphed over the powers of the grave, well may the Redeemer and the redeemed rejoice together. As the angel reported with ſo much joy the news of his being riſen to Mary Magdalen, and the other Mary, who came to make ſo early a viſit to the ſepulchre; 'He 'is not here: for he is riſen, as he ſaid: come 'ſee the place where the Lord lay,' Matth. xxviii. 6. And how was Thomas filled with tranſport, when, through the amazing condeſcenſion of our Lord, he received ſuch ſatisfying conviction of the certainty of his reſurrection? 'Then ſaith he to Thomas, reach hither 'thy finger, and behold my hands; and reach 'hither thy hand, and thruſt it into my ſide: 'and be not faithleſs, but believing.' This was full conviction to Thomas, that his Lord was riſen, and riſen in the ſame body in which he ſuffered and died; his unbelief gives way before it, and he receives it with anſwerable joy; 'and 'Thomas anſwered and ſaid unto him, my Lord 'and my God,' John xx. 27, 28. Thus is Chriſt 'riſen from the dead, and become the firſt 'fruits of them that ſlept,' 1 Cor. xv. 20. And

'he

'he is the firſt-born from the dead, that in all 'things he might have the pre-eminence,' Col. i. 18. As in the virtue of his reſurrection he will at laſt, in the moſt glorious manner, accompliſh the reſurrection of his people, as the Apoſtle obſerves, 1 Theſſ. iv. 14. 'For if we be-'lieve that Jeſus died and roſe again, even ſo 'them alſo which ſleep in Jeſus, will God bring 'with him: When he ſhall come,' as the Apoſtle farther inſtances, 2 Theſſ. i. 10. 'to be 'glorified in his ſaints, and to be admired in 'all them that believe. And this leads me to add,

(3.) That Chriſt is ſo far from complaining, that he counts it his honour to ſtand at the head of the redeemed and ſaved world. This is expreſsly ſaid to be a branch of his main deſign, and to which he attended through all the labours of his croſs, Rom. xiv. 9. 'For to this 'end Chriſt both died, and roſe, and revived, 'that he might be Lord both of the dead and 'living.' He was Lord of all in right of creation, 'for by him were all things created that are in 'heaven, and that are in earth: All things were 'created by him and for him,' Col. i. 16 The great Creator muſt be the ſupreme Lord of all: And in this ſenſe he could not loſe his property and dominion. But he has a new and farther claim to his people upon the foot of redemption; he is now, as one expreſſes it, "Not only "the Lord that made us, but the Lord that "bought us." His own blood is the purchaſe-money, and by the payment of that ineſtimable price into the hands of divine juſtice, he hath

reco-

recovered all that ſin and Satan had ſnatched from us, and likewiſe acquired ſuch an intereſt and right in his people, as all his redeemed will acknowledge in ſongs of everlaſting praiſe. 'And 'they ſung a new ſong ſaying, Thou art worthy 'to take the book, and to open the ſeals there-'of: for thou waſt ſlain and haſt redeemed us 'to God by thy blood, out of every kindred, 'and tongue, and people, and nation,' Rev. v. 9. Thus, whilſt he ſecures the happineſs of his people, he ſecures a vaſt revenue of glory to himſelf; 'God having made that ſame Jeſus 'that was crucified, both Lord and Chriſt,' Acts ii. 36. 'And exalted him with his right-'hand, to be a Prince and a Saviour, for to 'give repentance and forgiveneſs of ſins,' chap. v. 31. And if we view him now in all the glories of his exalted ſtate, how full the power with which he is inveſted, how bright the crown he wears, and what honour hath been put upon him in his human nature, and as Mediator, as the juſt reward of his obedience and death! So the Apoſtle faſtens our eye upon him, Heb. ii. 9. 'But we ſee Jeſus, who was made a little lower 'than the angels, for the ſuffering of death, 'crowned with glory and honour. And be-'cauſe he humbled himſelf, and became obedi-'ent unto death, even the death of the croſs. 'Therefore God alſo hath highly exalted him, 'and given him a name which is above every 'name: That at the name of Jeſus every knee 'ſhould bow, of things in heaven, things in 'earth, and things under the earth: And that 'every tongue ſhould confeſs, that Jeſus Chriſt 'is Lord to the glory of God the Father,' Phil.

ii.

——11. And, 'when he had by himſelf ged our ſins, he ſat down on the right- d of the majeſty on high,' Heb. i. 3. , "Who is it that is thus exalted over all? ho is thus encompaſſed with glory, majeſty, l power? Who is it that ſits down at the ht-hand of the majeſty on high, all his :mies being made his footſtool? Is it not , who in this world was poor, deſpiſed, per- uted and ſlain for our ſakes? Is it not the ne Jeſus who loved us, and gave himſelf · us, and waſhed us in his own blood? So : Apoſtle told the Jews, that '*the ſame Je- whom they ſlew and hanged on a tree, God l exalted with his right-hand.*—If we have y valuation of his love, if we have any con- nment in what he hath done and ſuffered : the church, we cannot but rejoice in his :ſent ſtate and glory *."

nally, who can tell what a ſhout of joy will thro' the upper world, when Chriſt ſhall id the mount of God at the head of his re- ied people, that glorious aſſembly, 'that at multitude, which no man can number of nations, and kindreds, and people, and gues, whom he hath waſhed from their ſins iis own blood, and now comes to preſent ltleſs before the preſence of his glory, with eeding joy, ſaying, behold, I, and the chil- n which God hath given me?' Theſe are a :emer's *diadem* and *crown*, and let him wear /hole glory of their ſalvation. In ſuch a way, and

* Dr. Owen's Meditations on the glory of Chriſt, 96.

and with ſuch full ſatisfaction to himſelf, ſhall all the labours of his croſs, and of his love, terminate, and in ſuch manner ſhall the ancient oracle be accompliſhed, Iſa. liii. 11. *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied.* However then it coſt him ſuch ſore *travel*, ſuch grievous ſufferings, a gracious Redeemer never did, nor will, complain that his people are redeemed, pardoned, and ſaved at too dear a rate; for tho' he ſuffered ſo deeply, it was freely, and in conſequence of his own choice; whilſt he has recovered from all the diſhonours of the grave; is inveſted with the higheſt power and the everlaſting righteouſneſs of his people, and the exalted head of the redeemed world, Heb. xii. 2. *Who for the joy that was ſet before him*, the joyful proſpect he had of promoting the glory of God, fulfilling the counſels of divine wiſdom and grace, and accompliſhing the ſalvation of the church; *endured the croſs, deſpiſing the ſhame*, chearfully ſubmitted to the painful and cruel death of the croſs, contemning all the affronts, reproaches, and indignities his enemies could offer him; *and is ſet down at the right-hand of the throne of God*, being advanced, as the fruit and event of his ſufferings, in equal authority, glory, and power with God, in the rule and government of all *. As the Apoſtle deſcribes him in this ſituation in characters and circumſtances of great glory, Eph. i. 20, ——23. —— 'Whom God hath raiſed from the dead, 'and ſet at his own right-hand in the heavenly 'places, far above all principality, and power, 'and might, and dominion, and every name 'that

* See Dr. Owen on the place.

'that is named, not only in this world, but alſo 'in that which is to come: And hath put all 'things under his feet, and gave him to be head 'over all things to the church, which is his bo-'dy, the fulneſs of him that filleth all in all.' And when we can by faith behold the once ſuffering Redeemer, thus exalted and enthroned, clothed with his own and his Father's glory, and haſtning to ſet the finiſhing hand to his work, how delightful the proſpect! how tranſporting! How ſhould we rejoice in all the honours poured round him! And with what full ſatisfaction of ſoul ſhould we cleave to him, the center of our reſt and hopes, whilſt, with a holy impatience, we ſtretch forward to that day, when *we ſhall ſee him as he is*, and all our happineſs ſhall be perfected in the immediate and everlaſting enjoyment of him! "BLESSED Jeſus! we can "add nothing to thee, nothing to thy glory; "but it is a *joy of heart unto us, that thou art* "*what thou art*; that thou art ſo glorioufly ex-"alted at the right hand of God; and do long "more fully and clearly to behold that glory "according to thy prayer and promiſe *." And this minds me to add, that as the Redeemer does not, neither will complain, much leſs,

4. And *laſtly*, Can the ſinner, the pardoned juſtified ſinner, complain: Complain, did I ſay? This is a way of pardon and ſalvation he can never be enough thankful for, never enough exult and glory in. As it is added in the next verſe

* Dr. Owen's Meditations, page 97.

verſe to the text, *In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.* The great Apoſtle is all rapture when he thinks, or ſpeaks of it. 'Bleſſed be the God and Father of our Lord 'Jeſus Chriſt, who hath bleſſed us with all ſpi-'ritual bleſſings in heavenly places in Chriſt: 'according as he hath choſen us in him, before 'the foundation of the world: Having predeſti-'nated us to the adoption of children by Jeſus 'Chriſt to himſelf: In whom we have redemp-'tion through his blood the forgiveneſs of ſins, 'according to the riches of his grace. —— Yea 'doubtleſs, and I do count all things but loſs, 'for the excellency of the knowledge of Chriſt 'Jeſus, my Lord; for whom I have ſuffered 'the loſs of all things, and do count them but 'dung that I may win Chriſt, and be found in 'him. —— And God forbid that I ſhould glo-'ry ſave in the croſs of our Lord Jeſus Chriſt.' What, indeed, can it be, but everlaſting occaſion of joy and thankfulneſs to the believer, when he conſiders the bleſſedneſs of that ſtate into which he is brought, and the righteouſneſs thro' which he is brought into, and kept in it? 'Even 'as David alſo deſcribeth the bleſſedneſs of the 'man unto whom Chriſt imputeth righteouſneſs 'without works, ſaying, bleſſed are they whoſe 'iniquities are forgiven, and whoſe ſins are co-'vered. Bleſſed is the man to whom the Lord 'will not impute ſin.' Rom. iv. 6, 7, 8. Chriſt's righteouſneſs is a robe long enough to cover all our guilt, and hide all our deformities; and what is that bleſſing that does not go along with an intereſt in it? By it the law is diſarmed of all its terrors, and the curſe turned far away. In

theſe

heſe garments of his elder brother, the believer ıas a near and delightful acceſs to God, and nay plead for the bleſſing of the firſt-born; put n his claim to all the bleſſings of grace now, ınd build his hopes of greater hereafter. 'Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. By whom alſo we have acceſs by faith, into the grace wherein we ſtand and rejoice in hope of the glory of God. And joy in God through our Lord Jeſus Chriſt, by whom we have now received the atonement,' Rom. v. 1, 2, 11. To ıave all ſin pardoned, and the curſe for ever aken away; grace beſtowed, and heaven enured; to have a righteouſneſs to apply to and ruſt in, through which we may form comfortaıle hopes of an intereſt in ſuch bleſſings, and vhich we may plead for ſuch purpoſes, what an be an equal reaſon for joy and thankfulıeſs! And when this righteouſneſs comes to be een in its full glory, with what exalted ſentinents of joy, and wonder, and praiſe will the aint contemplate it through the endleſs ages of ternity?

How ſhould we then adore the wiſdom and race of God in this proviſion and eſtabliſhment of a juſtifying righteouſneſs? And with what ratitude receive both it, and the bleſſings that tand connected with it? But I ſhall have a proer opportunity a little more diſtinctly to repreent the believer's high eſteem of this righteouſneſs, his thankful acceptance of it, and joyful adherence to it, when I come, in our next diſcourſe, to conſider that diſpoſition and tendency

dency of ſoul which the church expreſſes towards it in our text; and therefore I enlarge no farther upon it now. It only remains to add,

VIII. And *laſtly*, That the righteouſneſs of Chriſt being thus made a believer's, it does and ever will remain his juſtifying righteouſneſs; he needs no other, and he ſhall never want this. It is a righteouſneſs that in its own nature ever remains the ſame; the God that gave it him will never ſtrip him of it; and in this righteouſneſs he ſhall at laſt appear before the throne without ſpot, and ſo ſhine out perfectly righteous to all eternity. Under ſuch a character the Prophet Daniel deſcribes it, when repreſenting the great ends for which the Meſſiah was to be cut off, Dan. ix. 24. —— *And to bring in everlaſting righteouſneſs.* It is ſpoken of a righteouſneſs that Chriſt perfected and brought in, in conſequence of his being made a ſacrifice for ſin, not his own ſins, but the ſins of the people. And this righteouſneſs how glorious in itſelf, and of what everlaſting efficacy?

1. It is in its own nature an everlaſting righteouſneſs. The righteouſneſs of the firſt Adam in his ſtate of innocency was ſpotleſs and perfect in its kind; but how ſoon was it corrupted and deſtroyed by the entrance of ſin? *Man being in honour continued not;* yielding to the firſt temptation that aſſaulted him, in what a dreadful manner did he fall from that firſt and better ſtate in which he was created? Hereby all this righte-

eouſneſs was blaſted at once; and what
he now entail upon his poſterity, but
, and miſery, and death? But it is the glo-
: the Redeemer's righteouſneſs, that, as it is
utely perfect ſo it is everlaſtingly the ſame.
righteouſneſs is in ſafe hands, as it was
ight out by a glorious perſon: It is the
eouſneſs of God-man, of him who is truly
, as really man, what is impoſſible there-
ſhould ever be tarniſhed, or have the leaſt
:h made upon it. 'Lift up your eyes to
heavens, and look upon the earth be-
ith: for the heavens ſhall vaniſh away like
)ke, and the earth ſhall wax old like a gar-
nt, and they that dwell therein ſhall die in
: manner: but my ſalvation ſhall be for
r, and my righteouſneſs ſhall not be abo-
ed,' Iſa. li. 6. When the ſtrongeſt and moſt
ble parts of the creation ſhall paſs away, or
ible into duſt through all times and under
anges the Mediator's righteouſneſs remains
:ctly, and eternally the ſame. It is the righ-
ſneſs of him who is *the ſame yeſterday, to-
and for ever*, Heb. xiii. 8.

The believer poſſeſſes this righteouſneſs as
ift of God, and he will never diveſt him of
He hath provided and appointed it for our
fication, and imputes it for this purpoſe;
s it to the ſoul, and juſtifies in and thro' it.
read *of the gift of righteouſneſs*: And *the
by grace, which is by one man Jeſus Chriſt;
Chriſt is made of God unto us righteouſneſs.*
l who can diſrobe the believer, whom God
thus *clothed with change of raiment?* Or

break in upon his ſtate, whom God hath thus abſolved and juſtified? As the Apoſtle puts the queſtion with a holy triumph, Rom. viii. 33. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth.* Indeed the believer's own ſins are often forfeiting this righteouſneſs, and all intereſt in it; they deſerve that this gift ſhould be recalled, and the pardon reverſed that is built upon it. But it is the gift of an unchangeable God, and in that covenant, where *all the gifts and callings of God are without repentance;* and *the free gift which is of many offences unto juſtification*, Rom. v. 16. In it there is full proviſion for our daily pardon, peace and comfort. Herein it glorioufly differs from that righteouſneſs which muſt have been our juſtification in the firſt covenant. One ſin for ever preyed upon that; but as our greateſt guilt and unworthineſs are no bar to our being intereſted in this, ſo there is in it ſtanding and effectual proviſion for the pardon of our after offences. It is of perpetual continuance, and everlaſting efficacy; what needs no other to be ſubſtituted in the room of it; nor ſhall it be ever loſt to the ſoul that in the way of the covenant is intereſted in it.

3. And *laſtly*, In this righteouſneſs the believer will appear *without ſpot* before the throne, and to all eternity. It is true, when we come to heaven, our inherent perſonal holineſs will be perfected; but even then the glorified ſaint will never drop the righteouſneſs of Chriſt, nor appear before God without it. It aſcends with him, opens heaven for him, and dwells for ever round

round him, his moſt glorious covering in the ſight of God, and everlaſting title to all the bleſſings of eternity. The ſaints appear before the throne, as thoſe *that have waſhed their robes, and made them white in the blood of the Lamb*, Rev vii. 14. *They are redeemed unto God by his blood*; "And to eternity he will be *the immedi-* "*ate head of the whole glorified creation.* God "having (as a great man * expreſſes it) gather-"ed all things to an head, in Chriſt, the knot "and center of that collection ſhall never be "diſſolved. We ſhall never loſe our relation "unto him; nor he his unto us." To eternity Chriſt will be an head of righteouſneſs and life to his people. He appears a *lamb as it had been ſlain in the midſt of the throne*: In all the glories of his exalted ſtate, he wears the memorials of his death and love, nor will he ever lay them down. *The glory of God doth lighten the New Jeruſalem, and the Lamb is the light thereof.* It is his preſence that makes an everlaſting day there; and in an immediate converſe and communion with him, how will all the happineſs of eternity be perfected? As himſelf prayed for his people, *Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory*, John xvii. 24. and made it the matter of his promiſe to them, John xii. 26. that *where he is, there ſhall alſo his ſervant be.* And the Apoſtle repreſents it as the upſhot of all his hopes and views, Phil. i 23. *Having a deſire to depart, and to be with Chriſt; which is far better.* And when the glorified

* Dr. Owen of the Perſon of Chriſt, page 368.

ſaint comes to contemplate the happineſs of his ſtate, as purchaſed by his blood, and ſecured by his moſt perfect and everlaſting righteouſneſs, how full will his delight be in God? With what ſatisfaction will he approach him, and with what tranſporting joy mingle in the praiſes of them, who are *crying with a loud voice, Salvation to our God who ſitteth upon the throne, and unto the Lamb?* Rev. vii. 10. Now indeed we ſee but a little way into this myſtery; and this makes our affections ſo cold and languiſhing about it. But when the believer comes to ſurvey heaven in its united glories, and to find himſelf ſecured in the joyful poſſeſſion of them all by this righteouſneſs; that the God that gave it him, will never diſpoſſeſs him of it; and that becauſe he will never diſpoſſeſs him of it, therefore he will bid him welcome to that *fulneſs of joy that is in his preſence for evermore;* how will this fill him with the higheſt admirations of it, and engage him to all eternity to bleſs God for it? 'Therefore are they before the throne of 'God, and ſerve him day and night in his tem'ple: And he that ſitteth on the throne ſhall 'dwell among them. They ſhall hunger no 'more, neither thirſt any more, neither ſhall 'the ſun light on them, nor any heat. For the 'Lamb which is in the midſt of the throne 'ſhall feed them, and ſhall lead them into liv'ing fountains of waters: and God ſhall wipe 'away all tears from their eyes,' Revel. vii. 15,——17.

Thus have I gone over this neceſſary and important enquiry, how that righteouſneſs, which

is

is *originally* and *ſubjectively* without us, comes to be made ours for our perſonal and complete juſtification. I have ſhewed that this is by *Imputation;* and have inſtanced how the foundation of ſuch *Imputation* is laid in the eternal covenant between the Father and the Son, and in Chriſt's acting, in purſuit of that covenant, in all his Mediatorial undertakings as the Surety and ſubſtitute of his people, fulfilling the law in their nature and room, and ſo bringing in everlaſting righteouſneſs, all that righteouſneſs which they want for their full and perfect juſtification; which righteouſneſs is made theirs upon believing, according to the firm and gracious conſtitution of the new covenant, to the full ſatisfaction of all the parties concerned and ever will abide ſo.

APPLICATION.

1. WHAT reaſon have we to admire the counſels of divine wiſdom in the method of our pardon and ſalvation? The Apoſtle tells us, with a ſingular emphaſis, in a paſſage that has been already quoted, that 'it became him, for 'whom are all things, and by whom are all 'things, in bringing many ſons unto glory, to 'make the Captain of their ſalvation perfect 'through ſufferings,' Heb. ii. 10. The redeeming, juſtifying and ſaving ſinners by the obedience and death of Chriſt, was a deſign worthy of God; worthy of him who is the great Lord and Sovereign of all worlds, and for whoſe glory and ſervice all things are; and in the

execution and accompliſhment of it, how d *wiſdom, holineſs*, and *juſtice*, with his other able excellencies, ſhine out with full conſiſt and in their higheſt glory? Here is no ja claſhing nor contention among them; but are all opened out in their mutual ſubſer cies, each ſmiling and reflecting a luſtre the other, whilſt infinite grace ſeems to ſ preme, and preſide over all the reſt. An ver is the humble ſaint filled with a mor miring view of God; with a higher awe o ſupreme authority and dominion; with a er veneration of his unblemiſhed holineſs, unyielding juſtice, joined with the moſt ad thoughts of his infinite wiſdom, and atte with a humble joyful affiance in his boun grace and mercy, than when he can take a ſ ſurvey of the harmony of all the perfectio God in this work. Here, Chriſtian, is del ful employment for thee! *Herein God ha bounded towards us in all wiſdom and prud* united all the honours of his juſtice with glories of his grace. Theſe are the *things angels are looking into* with ſtudious inten with the moſt rapturous joy and wonder; contemplate, adore, and praiſe, 1 Pet. i Let this view of God affect our hearts, p our whole ſouls, and fill us with ſtill incre delight! We adore thee, O moſt gracious in this method of our redemption and par we revere all thy perfections, and with laſting gratitude own our obligations to grace!

2. How ſhould we be affected with the finite condeſcenſion and love of Chriſt!

by his blood we are redeemed from hell, redeemed to God, and juſtified; and it is his moſt perfect obedience and righteouſneſs, that is, the foundation of all our hopes. How low did he ſtoop to raiſe us? And to what extremeſt ſorrows and ſufferings did he ſubmit, to bring in a righteouſneſs for our juſtification! He declined none of the duties of obedience, none of the labours of the croſs; *humbled himſelf to death, endured the croſs, deſpiſed the ſhame;* with zeal and ſteadineſs purſued his great deſign, till he could ſay, *the things concerning me have an end;* and in all, with what evidence and glory did his love appear! *Ye know*, ſays the Apoſtle, *the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his povery might be rich*, 2 Cor. viii. 9. As elſewhere he exhorts believers to grow and improve in the knowledge of the love of Chriſt; that love, whoſe full dimenſions we can never hope to comprehend, Eph. iii. 17, 18, 19. *that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt which paſſeth knowledge.* If we are Chriſtians indeed, and know any thing of the goſpel, we muſt know ſomething of this. His love is wrote in characters of blood, and his grace is ſtamped upon every line and bleſſing of the goſpel. How low and mean the nature he aſſumed; and in that nature, thro' what a ſeries of ſorrows and ſufferings did he paſs! And all *for our ſakes*, and to effect our redemption; *for our ſakes*, and to effect the redemption and ſalvation of ſuch

ſinners as we are. Aſtoniſhing thought! *While we were yet ſinners Chriſt died for us;* and *when we were enemies, we were reconciled to God by the death of his Son.* What matchleſs and unequalled love is this! To die for ſinners, thoſe that were wicked and ungodly: not for friends but for enemies, and to make them friends; "Had not God ſaid it, and the ſcripture re- "vealed it, who, (ſays one *,) would have be- "lieved our report?" But it is the great myſtery and endearment of a Redeemer's love; to bear the weight of his Father's wrath, and open his boſom to all the ſtrokes of his juſtice; to be rent and torn, broken and bruiſed to the death; to do and ſubmit to this, for ſuch ſinners as we are, and that we might be redeemed, pardoned, and ſaved; if we ſee nothing of the love of Chriſt in this, or nothing in this love that is wonderful, it is becauſe ſin and unbelief have blinded our minds, and hardened our hearts.

3. How ſhould we revere that law, which Chriſt hath paid ſuch a regard to! What honour hath God put upon the law, and how hath he magnified it in the death of his Son! When made of a woman, he was made under the law; and when fulfilling a righteouſneſs for the ſinner's juſtification, what a perfect obedience does he pay down to it in its precept, and in its penalty, and in its fulleſt extent? The law abates him nothing: and can we ſee in purſuing him through all its curſes, and emptying down all its ſtores of vengeance upon

* Mr. Ambroſe.

his head, and not learn to revere this law, with holy awe bow before it? It is of ſu-me authority, and indiſpenſable obligation. us learn to keep up high and honourable ughts of it. If we give into debaſing thoughts :he law, every thing in the death of Chriſt, l in the grace of the goſpel, will ſoon loſe its ry with us. And how vain is it to hope to juſtified in any way that ſhall weaken and lermine the authority, and obligations of it? : us then ſtudy the law, and labour after a ſer and more ſpiritual acquaintance with it: ıdy it in its extent and ſpirituality, and pray God to bring our hearts more fully under the e and authority of it. This would lay us r at the foot of mercy, and beat us off from our vain and falſe confidences; quicken us our applications to the Lord Jeſus Chriſt, l fill our hearts with the higheſt value for his hteouſneſs and grace.

4thly, and *laſtly*: Of what infinite impor-ıce muſt an intereſt in this righteouſneſs be! is a glorious righteouſneſs, and when pro-ſed in the goſpel for our acceptance, chal-ıges our higheſt eſteem and moſt thankful ;ards. It is every ways complete and per-ıt; what neither law nor juſtice can form y exception againſt. It is an everlaſting righ-ouſneſs, what never ſhall be ſucceeded by the ovifion of any other; and, when upon the ıl, by faith, and according to the gracious nſtitution of the new covenant, ſhall never be ten from it. In one word, it is the great gift d bleſſing of that covenant, that is *everlaſt-g, ordered in all things, and ſure*; ſuitable to

our

our wants, and all-ſufficient for our relief; of ſtanding credit with the Father, and of everlaſting avail. Shall we not then receive it with utmoſt thankfulneſs, and bid it welcome, the Redeemer and his righteouſneſs welcome? Reſt all our dependance upon it; and living and dying deſire to be found in it. "Thoſe whoſe "happineſs is bound up in Chriſt's righteouſ"neſs and ſalvation, will have the comfort of "it, when time and days ſhall be no more *."

* Henry on Iſaiah li.

SERMON

SERMON V.

ISAH xlv. former part of the 24th Verſe.

ly, ſhall one ſay, in the Lord have I righteouſneſs.

WE have hitherto been engaged in two ne- neceſſary and important enquiries; what righteouſneſs is which we have in Chriſt; how this righteouſneſs which is originally ſubjectively without us, comes to be made for our actual and perſonal juſtification. us now proceed,

Thirdly, To trace out that tendency and diſ- tion of ſoul which believer's expreſs and diſ- er towards this righteouſneſs, copying them n the ſentiments and language of the rch in this remarkable paſſage; *Surely ſhall ſay*, every one *ſay* that is taught of God, according to the different degrees of light which this truth is ſet to view —— *In the d have I righteouſneſs*; there I ſeek and hope

to

to find it, and there *only* —— only and exclusively of all other perſons and things whatever *. And,

1. This language muſt include ſome knowledge of it, what it is, and the purpoſes for which it ſerves: *In the Lord have I righteouſneſs;* then, that Lord whoſe this righteouſneſs is, and who was appointed of God to work it out, and hath wrought it out, together with the excellency and advantages of this righteouſneſs, and the way in which it may be made ours; theſe are things that muſt, in ſome degree or other, be known, as they lie at the root of all ſaving faith, and without which it cannot diſcharge ſome of its moſt eſſential operations. Hence faith in Chriſt is deſcribed by the knowledge of him, Iſa. liii. 11. To believe in an unknown Chriſt, to reſt our ſouls for pardon and life upon one whom we know not who, nor whence he is, nor what his work, what can be more monſtrous and abſurd? As the Apoſtle puts the queſtion, Rom. x. 14. *How ſhall they believe in him of whom they have not heard?* A building may as well ſtand without a foundation to ſupport

* Pertinet huc emphaſis Phraſios, qua dicit, *eſſe illam juſtitiam in Jehovah:* h. e. eſſe *bonum ejus, bonum proprium*, ab ipſo quæſitum & paratum; in ipſo quærendum, quod extra ipſo non invenitur. Non itaque eſſe in homine, quippe qui hoc jure per peccatum excidit; aut in operibus legis, ad cujus jus poſtulatumque explendum *caro inepta eſt;* neque etiam in victimis & ſacrificiis legalibus, aut in ſuperſtitioſis ἐθελοθρησκίαις commentis. Vitringa in locum.

ſupport it, as faith in Chriſt ſubſiſt, and be acted without ſome knowledge of him.

When therefore this righteouſneſs is deſired and ſought after, the eye of the ſoul is opened to ſee Chriſt working it out. This is what he had in view, when fulfilling all obedience in his life; this is the great deſign he was carrying on, when completing his obedience in his death; as it was with this view, that the Father charged him with the ſins of his people, and poured upon him all that wrath that was due to them. thus did the Son by the will and appointment of the Father, engage in this bleſſed deſign, and do and ſuffer all that was neceſſary to make him the Saviour of ſinners, and their righteouſneſs before God. And theſe are ſome of the great things which the Spirit reveals, and, with ſome meaſure of evidence, repreſents to the ſoul, when he comes to *convince of righteouſneſs*, and lead the ſinner into a ſaving knowledge of Chriſt and his righteouſneſs.

It is, indeed, impoſſible to make that the object of our attention and eſteem which we have no knowledge of; and though the revelation of this righteouſneſs was not alike clear and explicit through all the periods of the church, yet we have plentiful evidence, that the Old Teſtament ſaints were far from being without ſome notices of it, and ſuch as were ſufficient to found their faith in it. The firſt promiſe that was made to Adam immediately after the fall, carried in it ſome intimations hereof, Gen. iii. 15. It is indeed, impoſſible for us to ſay what meaſure of light might go along with this promiſe; but as it was deſigned of God as a proper relief

for

for our firſt parents, under a ſenſe of that miſery, in which they had involved themſelves, and their poſterity, by the guilt of the fall, it muſt point them forward to ſome future atonement, or method of reſtoration, to be effected by *the ſeed of the woman*, as in his ſufferings, and being *bruiſed*, they were aſſured of a noble victory over Satan, the great inſtrument and author of their ruin *. *By faith Abel offered unto*

* As it is generally ſuppoſed with a great deal of reaſon, that the ſkins of thoſe beaſts, with which God clothed Adam and Eve after the fall, were the ſkins of beaſts that were ſlain by his appointment, to be offered in *ſacrifice*; it is exceeding probable, that by means hereof our firſt parents might have ſome notion given them, that that reſtoration, which they were to expect by *the ſeed of the woman*, was to be effected by ſome future *ſacrifice* in his death. And as the *nakedneſs* of our firſt parents was thus recovered by garments made of the ſkins of ſacrificed beaſts, might not this give them ſome (however dark and imperfect, yet ſome) intimation of the neceſſity of having their guilt, their *moral nakedneſs*, covered by a righteouſneſs that ſhould ariſe from the death of that ſacrifice, of which theſe ſacrifices were but types. An admirable writer has given a hint that looks this way. "Ex ſpoliis "mortalitatis, & exuviis mactatarum animantium te"guntur corpora protoplaſtorum. Veſtis gratiæ, qua "corpus peccati tegitur, ex ipſa morte Chriſti eſt; "neque ſine illius mortis interventu conſtare poteſt juſ"titia illa, quæ acceptos nos facit Deo." Or if this ſhould be thought carrying the matter too far, I conclude at leaſt, that Dr. Lightfoot's obſervation is as juſt as it is beautiful, That "God taught Adam the "rite of ſacrifice, to lay Chriſt dying before his eyes in "a viſible figure: And with the ſkins of the ſacrificed "beaſts God teacheth him and his wife to cloath their "bodies. And thus the firſt thing that dieth in the "world is Chriſt in a figure." Vol. I. page 692.

nto God a more excellent and acceptable ſacrifice han Cain, Heb. xi. 4. which muſt neceſſarily be nderſtood of faith in a Mediator, for no other aith can ſupport the great things that are ſaid f faith in that chapter.

When Lamech, upon occaſion of the birth f Noah, cried out with ſo much joy, 'This ſame ſhall comfort us concerning our work, and toil of our hands, becauſe of the ground which the Lord hath curſed,' Gen. v. 29. What appears plain upon the face of this paſage, is, that he lived in full expectation of ſome erſon to be born into the world, by whom the urſe of the fall was to be removed, and the leſſings forfeited by ſin reſtored. And upon hat could he found ſuch expectation, but the romiſe that God made to Adam, of a reſtoation of bleſſings by the *ſeed of the woman?* And as theſe words were ſpoken by him, unler the influence of the prophetic ſpirit, I cannot but think that he was looking forward hrough this reſtorer of the world to him, who as to be the Saviour of it: and conſequently, hat the bleſſings here ſpoken of were conſidered y him, as pledges and earneſts of greater bleſings to be accompliſhed in due time: And ſome ave thought, not improbably, that the reaſon hy he gave his Son ſo ſignificant a name at his irth (*Noe* ſignifying in Hebrew *reſt*, or *conolation*) was, becauſe he foreſaw that *he* was o deſcend from him, who was to be the true *reſt*, and *conſolation* of his people. See Matth. i. 28. Luke ii. 25. Admitting theſe things, which ſeem to be attended with as much evidence as can well be expected in ſo dark a period,

riod, we ſhall have a plain inſtance of the unfolding the firſt promiſe, and of faith acted in it for deliverance above a thouſand years after it was given, as Lamech upon the birth of his ſon raiſes his faith and hope, with the nearer proſpect of the full accompliſhment of it *.

And when after the flood, God renews his covenant with Noah, Gen. ix. 9. However, at firſt view this covenant may be thought to contain only promiſes of temporal bleſſings, yet nothing can be more plain than that they were promiſes of bleſſings grafted upon a covenant of grace; and that this was ſuch a covenant, will appear by comparing Gen. ix. 11. with Iſa. liv. 9, 10. and Jer. xxxiii. 20, 21, 25. where the covenant of grace is deſcribed by a manifeſt alluſion to the covenant made with Noah. And when God ſet the rainbow in the clouds as a token of that covenant, and for the confirmation of his faith in the promiſes of it, what does this but ſhew him revealing himſelf in his milder glories, and appearing to the world more openly in a covenant of peace and friendſhip, than he had ever done before? Hence it is that we find Chriſt himſelf, as managing the affairs of the church (for him we are to underſtand by the *mighty angel* in that auguſt viſion, Rev. x. 1.) *cloathed with a cloud, and a rainbow on his head*, an emblem of that covenant which God had made with him as Head of the church; as with regard to his appearing in the ſame covenant God himſelf is repreſented with the

* See Alix's reflections upon the Scripture, Vol. I. page 60.

e ſame emblems about his throne, Rev. iv. 3
, moſt certainly, it was upon the foot of this
venant that God accepted Noah, and his ſa-
ifice, Gen. viii. 21. God having made ſuch a
venant with him before the flood, Gen. vi.
. I ſhall only crave leave to add, that when
e Apoſtle deſcribes Noah *as a preacher of*
hteouſneſs, 2 Pet. ii. 5. and another as *an heir*
the righteouſneſs which is by faith, Heb. xi. 7.
at leſs can this intimate to us, than that he
d ſome knowledge of the way of juſtification
the righteouſneſs of Chriſt, as he was him-
f poſſeſſed of a juſtifying righteouſneſs by
th in him *?

Abraham had a yet more open and explicit
relation of the method of pardon and juſtifi-
tion by the righteouſneſs and death of Chriſt:
rejoiced to ſee his day, the day of his incar-
tion and death: *and he ſaw it and was glad*
hn viii. 56. The ſcripture expreſsly ſays, that
believed God, and it was counted unto him for
hteouſneſs, Rom. iv. 3. and the great promiſe

 that

* See Biſhop Sherlock's uſe and intent of prophecy, ſe. IV. which is well worth the peruſal of any who uld ſee how the work of redemption was gradually ened out during this period, and the hope of deli-rance *by the ſeed of the woman* kept up on the foot the firſt promiſe; though I cannot but think, that me hints, that are to be met with in that valuable formance, may be carried much farther than has en done by this excellent writer himſelf. Upon the ole, (to uſe this author's words, when ſpeaking of faith of Job as to another point) I ſhall be eaſily ſuaded, that Noah did not enter into all the niceties ating to this point of juſtification by the righteouſ-ſs of Chriſt; yet, after what has been obſerved, I ill not eaſily believe he was wholly ignorant of it.

that God had made him, Gen. xii. 3. *that in him all nations ſhould be bleſſed*, the Apoſtle repreſents as containing in it the particular doctrine of juſtification by faith, and, indeed, as being an abridgment of the whole goſpel, Gal. iii. 8. As upon the account of their being juſtified in the ſame way with him, he deſcribes all true believers, whether Jews or Gentiles, as his ſpiritual ſeed, and him as the *father of us all*, Rom. iv. 16.

Job clearly ſaw the neceſſity of a *day's-man, that might lay his hand upon both parties*, and by his interpoſition, make up the breach that his ſins had made between God and him, chap. ix. 33. And then is he comforted under all the ſorrows and diſtreſſes of his preſent ſtate, when he can fix his eye upon a living Redeemer, who in due time, ſhould accompliſh a glorious ſalvation for him, chap. xix. 25, —— 27. 'For I 'know that my Redemer liveth, and that he 'ſhall ſtand at the latter day upon the earth. 'And though after my ſkin worms deſtroy this 'body, yet in my fleſh ſhall I ſee God: whom I 'ſhall ſee for myſelf, and mine eyes ſhall behold, 'and not another; tho' my reins be conſumed 'within me.' I know that ſome learned interpreters are willing to underſtand this paſſage of Job's reſtoration to his former temporal proſperity; but as it does not appear that Job, in his then circumſtances, had any proſpect of ſuch reſtoration; and as it is uſhered in, in the two preceeding verſes, with a ſolemnity that ſhows his eye was fixed upon ſomething of much greater importance than any reſtoration to worldly

rldly proſperity could poſſibly be, there ſeems be no manner of room to underſtand it in y other ſenſe than as expreſſive of Job's th in the doctrine of the reſurrection, toge- r with the pleaſing expectation of his own urrection to be accompliſhed by his living and cious Redeemer *. And when Elihu, who d diſcovered ſuch excellent ſentiments of re- on in the debate between Job and his friends, ne, to view God as *having found a ranſom*, ointed a way of *atonement* and redemption, w is this with him the great relief and ſecu- , with reſpect to deliverance from that *pit* of truction, into which ſin hath brought us? ap. xxxiii. 23, 25.

The numerous ſacrifices under the Moſaical penſation, that were ſo great a part of the rſhip of the Jewiſh church, were purpoſely igned to aſſiſt faith in looking forward to great atonement for ſin in the death of riſt as they all deſired their efficacy from and had their proper accompliſhment in it. nce the Apoſtle perpetually deſcribes the ſe- al rites and uſages of the Jewiſh law, as taining the figure and image of good things come, the more perfect bleſſings, that were be beſtowed under the goſpel-diſpenſation,

* See IId Diſſertation in Biſhop Sherlock's uſe and in- of propheſy, where that learned writer hath fully ified this ſenſe of the paſſage. I would only crave e to add, that Job, at that time, was ſo far from ing any comfortable preſages of a reſtoration to his ner proſperous ſtate in the world, that we meet ſome of his bittereſt complaints after this. See ticularly, chapter xxx. verſ. 19, 20, 21, 22, &c.

Col. ii. 17. Heb. x. 1. And beſides theſe ſacrifices, which were, as I was ſaying, the ſtated and moſt ſolemn part of the worſhip of the Jewiſh church, they had ſeveral occaſional inſtitutions under that diſpenſation, which were very ſignificant repreſentations of the death of Chriſt in the main ſtrokes of it, and of the way of ſalvation by him. What was their *paſſover*, the ſacred and ſtanding memorial of their deliverance from Egypt, but an eminent type of the *lamb ſlain from the foundation of the world*; whoſe blood ſhed upon the croſs, and ſprinkled upon conſcience, is our only protection from wrath, and means of deliverance from that deſtruction to which his ſin has expoſed us? The Apoſtle plainly intimates its reſpect and reference to the death of Chriſt in this view of it, when he tells us, 1 Cor. v. 7. *that Chriſt our paſſover is ſacrificed for us*. The Manna, by which that people was fed in the wilderneſs, and which was in ſuch a miraculous manner rained down from heaven, what a lively emblem was it of him, who is *the living bread which came down from heaven: who gave his fleſh for the life of the world*, and *whoſe fleſh is meat indeed, and his blood drink indeed*; that is, in whoſe ſufferings and death we have that provided and exhibited, which is the true food and life of our ſouls! John vi. 51——55. When the rock in the wilderneſs, upon its being ſmote by the rod of Moſes, yielded its plenteous refreſhing ſtreams, what a repreſentation of Chriſt's being ſmote by the rod of divine juſtice, ſo opening out a way in his death for the communion of every ſpiritual and ſaving bleſſing? *For they drank*

drank of the ſpiritual rock that followed them: and that rock was Chriſt, 1 Cor. x. 4. Our Lord has ſufficiently explained the deſign of that wonderful inſtitution of the brazen ſerpent, that was erected upon a pole in the wilderneſs, by looking to which, every one that was bit by the fiery ſerpent was cured and healed, John iii. 14, 15. *And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up: That whoſoever believeth in him, ſhould not periſh, but have eternal life.* Thus did God teach the church in that day by types and figures, and ſenſible repreſentations, all of which pointed forward to the great bleſſings of pardon and ſalvation by the death of Chriſt, and faith therein. And though it cannot be ſaid, that the moſt exact correſpondence of types with their anti-types is of itſelf a ſufficient proof of the truth of any doctrine, yet it is ſufficient for what I alledge it for, which is only to ſhew, that God was in that period carrying on the deſign, which he had opened out from the beginning, of effecting redemption and ſalvation by the promiſed Meſſiah and Saviour, and gradually training up the church in the knowledge and hope of it. And though it cannot be ſuppoſed, that the generality of the Jews were inſtructed into the diſtinct and full meaning of thoſe types and figures, yet they had ſuch a knowledge of their meaning, as was ſufficient to found their reliance and truſt in him, and in the mercy of God in and through him. So true is what our Lord told the Jews, John v. 46. that if *they had believed Moſes, they would have believed him: for he wrote of him.*

The Pſalmiſt ſpeaks with growing evidence of the dignity and efficacy of the prieſthood of Chriſt; deſcribes him in ſome of the moſt minute circumſtances of his ſufferings and death; and, upon a view of the inſufficiency of all the legal ſacrifices, ſhews him with delight to *do the will of God*, and clothed with a proper human body, that he might offer up that perfect ſacrifice, which was ſo much wanted. And when he was himſelf, upon a particular and very diſtreſſing occaſion, pleading that God would *purge him with hyſſop, and he ſhould be clean: waſh him, and he ſhould be whiter than ſnow*, Pſal. li. 7. * What is he but looking after an intereſt

* It is, I think, plain, beyond all poſſible exception, that the Pſalmiſt is here looking farther than any methods of purgation that were appointed under the ceremonial law. For, (1.) Under that law there were no methods of purgation appointed for thoſe ſins, which lay with ſuch weight upon his conſcience, and for the pardon of which he expreſſes ſuch an anxious concern, as himſelf acknowledges, verſe 16. And (2.) If there had been any ſacrifices appointed under the law for ſuch ſins, what were this to the purifying and pacifying conſcience, the great things the Pſalmiſt was reaching after, when it is certain, the ſeveral ſacrifices and purifications under the law, *only ſanctified to the purifying of the fleſh?* When therefore he prays that *God would purge him with hyſſop*, &c. it is as if he had ſaid, "Oh, do thou, by that precious blood ſprinkled "upon my ſoul by a true faith, (which was and is "figured by the legal aſperſions) cleanſe me from "mine iniquities; ſo ſhall I be pure and innocent in "thy ſight; waſh me in that all-ſufficient laver of the "blood of my Saviour, ſo ſhall I be whiter than ſnow "before thee." As the pious and learned Biſhop Hall hath paraphraſed the words. This is undoubtedly the ſenſe

intereſt in the virtue and efficacy of that blood, which in the appointed time was to be ſhed for the expiation of ſin; the *blood of ſprinkling*, as it is called, Heb. xii. 24. to which all the ſacrifices under the law had reſpect and relation, and *which cleanſeth from all ſin*, 1 John i. 7? And when the Apoſtle comes to give us a comment upon the faith of this eminent Old Teſtament ſaint, as to the particular doctrine of juſtification, he ſpeaks of it in ſuch terms, as plainly ſhew he was far from being a ſtranger either to the righteouſneſs itſelf, by which we are juſtified, or the way of being intereſted in it, Rom. iv. 6, 7, 8. compared with Pſal. xxxii. 1.

The Prophet Iſaiah, the Evangeliſt of the Jewiſh church, as one calls him *, deſcribes him, *wounded for our tranſgreſſions, bruiſed for our iniquities, making his ſoul an offering for ſin*, and *by his knowledge as God's righteous ſervant, juſtifying many*. Jeremiah gives it out as his moſt glorious, moſt amiable name, *the Lord our righteouſneſs*. Daniel ſets him to view in the ſame point of light; *cut off, but not for himſelf; making reconciliation for iniquity, and bringing in everlaſting righteouſneſs*. Micah raiſes the hope and attention of the church with the proſpect of him, who ſhould be their *peace* in the worſt of times. Habakkuk ſhows the juſt *living by faith*, that is, truſting in the grace and promiſe of God for every bleſſing they want; which

ſenſe of this paſſage; upon which account Luther uſed to call this one of the Pauline Pſalms, as evidently containing the ſame doctrine of juſtification that is taught by that Apoſtle in his epiſtles.

* Dr. South.

the Apoſtle refers to and explains, as containing in it the doctrine of juſtification by faith in Chriſt, without the deeds of the law. Haggai repreſents him as the *deſire of all nations*; but how could he be, upon a higher account, the deſire and expectation of the nations, than as he was to accompliſh thoſe bleſſings, that were ſo eſſential to the happineſs of a loſt world, and all the hopes of it? The Prophet Zechariah deſcribes him *the fellow of the Lord of hoſts*, yet *ſmote* by the *ſword* of juſtice, and *removing the iniquity of the land in one day*; and *in that day opening a fountain for ſin, and for uncleanneſs*, in which guilty and polluted ſinners may waſh and be clean. The laſt inſpired writer of the Old Teſtament ſpeaks of him as the *meſſenger of the covenant, the Lord whom they ſought, who ſhould ſuddenly come to his temple; the Sun of Righteouſneſs that ſhould ariſe with healing in his wings.* With ſuch care and evidence did God continue the notices of the ſufferings and death of Chriſt, and of our juſtification and ſalvation thereby, through all the periods of the Jewiſh church.

Hence it was that he, the long expected and promiſed Saviour, was no ſooner born into our world, but good old Simeon embraced him with ſo much tranſport, as the *Salvation of God*; and Anna the propheteſs ſpeaks of him with equal joy *to all that looked for redemption in Iſrael*, Luke ii. 30, 38. *To him*, ſays the Apoſtle Peter, *gave all the Prophets witneſs, that through his name, whoſoever believed in him ſhould receive remiſſion of ſins*, Acts x. 43. and all *the Prophets teſtified before-hand of the ſufferings of Chriſt*, 1 Pet. i. 11.

And

And the Apoſtle Paul, when making his apology before Agrippa for the doctrine he preached, tells him, *that he preached none other things than thoſe which the Prophets and Moſes did ſay ſhould come: that Chriſt ſhould ſuffer*—Acts xxvi. 22, 23. And yet more fully in the language of the text, when deſcribing the righteouſneſs by which guilty ſinners are juſtified, he calls it *a righteouſneſs without the law*, but which was *witneſſed by the law and that prophets*, i. e. the ſame righteouſneſs which the ſeveral writings of the Old Teſtament gave their agreeing teſtimony unto, Rom. iii. 21. And our Lord, after his reſurrection, when explaining to his diſciples the nature and end of his ſufferings and death, how does he trace them through all the ſcriptures of the Old Teſtament? firſt to the two who were going to Emmaus, Luke xxiv. 25, ——27. 'Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? and beginning at Moſes, and all the Prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf.' Afterwards, to the eleven, when aſſembled together, ver. 44——47. of the ſame chapter.—— 'Then opened he their underſtanding, that they might underſtand the ſcriptures, and ſaid unto them, thus it is written, and thus it behoved Chriſt to ſuffer and to riſe from the dead the third day: and that repentance and remiſſion of ſins ſhould be preached in his name, among all nations.' This was the great, the favourite point, in which all the lines of the Old Teſtament meet, that through Chriſt, and by faith in him there ſhould be a way opened out for the pardon of

ſin

ſin and ſalvation of ſinners. The intention of prophecy appears plain, all along, to give out and preſerve the notices of this capital and important truth.

I have been the longer in explaining and repreſenting this, becauſe it is what ſpreads a glory over the whole diſpenſation of the Old Teſtament, and lends us ſo much aſſiſtance towards underſtanding the ſacred writings of it. And upon laying the whole evidence together, I cannot but think that it is clear as the ſun at noon-day, that the doctrine of pardon and ſalvation by the death of Chriſt, and faith therein, is no new doctrine, but what God hath been teaching, and training up the church in the knowledge of, from the beginning. No wonder then, to ſee the church, in our text, profeſſing her faith in Chriſt in ſuch terms as muſt imply ſome knowledge of him and his righteouſneſs: She knew what this righteouſneſs was, in whom ſhe had it, and the ſaving purpoſes that were intended to be ſerved by it.

And ſuch knowledge of the nature of this righteouſneſs is attended,

2. With a cloſe and preſſing ſenſe of our great need and want of it; and this farther influences into this remarkable ſtrain, *Surely ſhall one ſay, in the Lord have I righteouſneſs.* The awakened, convinced ſinner clearly ſees that he has no righteouſneſs of his own equal to his guilt, and ſufficient for his juſtification and acceptance before God. He ſees the purity and perfection of the law which he hath broken, and how unable he is to anſwer it in its high and unyielding demands.

ıds. He ſees what a holy, juſt and righte-
God he has to deal withal: a God that is *of*
er eyes than to behold iniquity, and has de-
ed he will by *no means clear the guilty*. The
it that diſcovers the authority and purity of
law, and the holineſs, righteouſneſs and ma-
y of God, at the ſame time *convinces of ſin*,
owels its guilt and evil, and breaks in upon
ſinner's conſcience with a feeling ſenſe of
miſery of that ſtate, into which he has
ught himſelf by his manifold and aggravated
nſgreſſions. And when the mind is laid un-
the power of ſuch impreſſions and convic-
ns as theſe, what will the next language be?
ſee I muſt have a better righteouſneſs than
ny own, or I am for ever loſt and miſerable;
I have ſinned, and what ſhall I do unto thee, O
thou preſerver of men? I cannot anſwer a holy
ınd righteous God *one of a thouſand:* I owe
:en thouſand talents, and have nothing to
ay: which way ſoever I look, my ſins, like
ın armed hoſt, furround me, and juſtice, like
ın enraged enemy, purſues me; nor have I
ıny righteouſneſs of my own, to which I
may retreat, and in which I may truſt with
ſafety. *What then ſhall I do when God riſeth*
up, and when he viſiteth, what ſhall I anſwer
him?" The ſpirit in his conviction, and
ıen doing his work in truth, repreſents theſe
ings with evidence, and imprints them upon
e heart with power; faſtens the eye of the
ul upon them, and ſo awakens it to a ſerious
d thorough conſideration of the danger and
iſery of its ſtate; thus the ſinner is brought to
holy deſpair in himſelf, and in every thing but

the

the alone righteouſneſs of the Mediator, and the boundleſs grace of God in and thro' him: and thus he is diſpoſed in good earneſt to look to that ſuitable and all-ſufficient relief, which the goſpel hath provided.

And it ever will be found, that the warmer and more preſſing the ſenſe is, which we have of our own guilt, and the inſufficiency of our own righteouſneſs, the higher that of the Redeemer will ſtand in our eſteem, and with the more audorr we ſhall preſs after an intereſt in it. What will not abſolute neceſſity do? And when in myſelf I am nothing but guilt, what have I to truſt in, but in the free grace of God, and the righteouſneſs of him, *who is the end of the law for righteouſneſs to every one that believeth?* Hence,

3. The ſoul is filled with earneſt and ardent breathings after an intereſt in this righteouſneſs; and this ſeems to be farther intimated in the language of the church concerning it. The ſoul will now ariſe and ſeek a juſtifying righteouſneſs, where it is to be had, and where it ſees it only is to be had. It dreads nothing more than the thoughts of appearing before God in any righteouſneſs of its own. It ſees its own beſt obedience is many ways lame and defective, its pureſt duties mingled with much ſin, and its moſt ſprightly graces deadned with much corruption; that there is nothing therefore in any righteouſneſs of its own, on which it may reſt its hopes for pardon and eternity: its great deſire therefore is, that it may *win Chriſt, and be found in him*, and be clothed upon with the infinitely

ıitely pure and ſpotleſs robe of his righteouſ-ſs. As the Apoſtle has admirably repreſent-l the warm out-going and tendency of his ſoul ıis way, Phil. iii. 8, 9. 'That I may win Chriſt, and be found in him, not having mine own righteouſneſs which is of the law, but that which is thro' the faith of Chriſt, the righte-ouſneſs which is of God by faith.'

And who that ſees in a clear and affecting ght, the abſolute need of ſuch a righteouſneſs, ıd has had an engaging diſcovery of its excel-ncy, ſuitableneſs, and glory, will not ſeek af-r an intereſt in it? will not deal with God in ımble fervent prayer about it? preſs after it, ıd plead with an holy importunity, that he ay not be ſent empty away? In the ſpirit of ıcob, when wreſtling with the angel, *I will t let thee go, except thou bleſs me*; except thou ıs bleſs me: "What wilt thou give me, if I go Chriſtleſs? and where are my hopes for eternity, if I am ſent away without an intereſt in him?" There is a hungring and thirſt-ng after righteouſneſs; as our Lord repreſents this the temper and diſpoſition of thoſe who e acquainted with the grace of the goſpel, and all be filled with the bleſſings of it, Mat. v. 6. Bleſſed are they which do hunger and thirſt fter righteouſneſs: for they ſhall be filled.' nd ſo the great invitation of the goſpel runs, . lv. 1, 2. 'Ho, every one that thirſteth, come e to the waters, and he that hath no money; ome ye, buy and eat, yea come, buy wine nd milk without money, and without price. Vherefore do ye ſpend your money for that hich is not bread? and you labour for that

'which

'which ſatisfieth not? Hearken diligently unto 'me, and eat ye that which is good, and let 'your ſoul delight itſelf in fatneſs.' The bleſſings of the goſpel are propoſed for the ſinner's acceptance, as the gifts of the freeſt grace, and at the ſame time as what are moſt ſuited to his neceſſity and wants, the true food and ſupport of the ſoul; and how ſhould this enkindle in our boſoms earneſt and ardent breathing after them, ſecretly and powerfully draw out every deſire, and center our regards upon them, as what nothing ſhould content and ſatisfy us without an intereſt in? So we are directed, Matth. vi. 33. *firſt*, that is, in preference to every thing elſe, and with the warmeſt concern of mind, to ſeek the *kingdom of God, and his righteouſneſs*. The ſoul that ſees itſelf guilty and periſhing, and is awakened to a due concern about its ſtate, cannot live without a juſtifying righteouſneſs, without the righteouſneſs of Chriſt. It would be glad to know the way in which it may gain it; every diſcovery of it is attended to with pleaſure; and that would be a bleſſed day, a bleſſed diſcovery, that ſhould bring it near to view, and aſſiſt a feeble faith in its acting towards it. Hence farther,

4. In that frame and diſpoſition of ſoul, which believers bear and diſcover towards this righteouſneſs, there is a chearful acceptance of it. The ſoul bids it welcome, and throws open the everlaſting doors to make room for it: It would gladly lay claim to it; and whilſt it deſires to be intereſted in it, ſhall it not receive it with all the regards of faith and love,

and

id entertain it with the moſt affectionate e-eem?

The wiſe merchant, that had found *the pearl great price*, nothing would content him, but aking it his own, Matth. xiii. 45, 46. The ul that has had a real diſcovery of his own ed of Chriſt, and of his ſuperior excellency id glory, will be reſtleſs and ſtill in motion, ll it can ſecure an intereſt in him; and every erture which the goſpel makes of him, and the grace of God in and through him, will entertained with anſwerable readineſs and y. "Every thing in him is lovely and neceſſary. The man needs all, and is glad of all; whereupon he opens to him, and joyfully entertains him, as Prophet, Prieſt, and King *;" applies to him, and bids him elcome, in his entire character. There is noing in his offices, but what it ſubſcribes to, id approves of; whilſt in a particular manner gladly accepts of his righteouſneſs, as moſt rectly ſuited to the diſtreſs and miſery of its ſe. And this is what the compilers of that lmirable Catechiſm, commonly called the *Aſmbly's Larger Catechiſm*, ſeem to have had in eir eye, when they give us the following deription of faith in anſwer to the queſtion, *hat is juſtifying faith?* "Juſtifying faith is a ſaving grace wrought in the heart of a ſinner by the ſpirit and word of God, whereby he, being convinced of his ſin and miſery, and of the diſability in himſelf, and all other "crea-

* Mr. Nath. Taylor's practical diſcourſes of Faith, age 35.

" creatures to recover him out of his loſt con-
" dition, not only aſſenteth to the truth of the
" promiſe of the goſpel, but receiveth and
" reſteth upon Chriſt and his righteouſneſs
" therein held forth, for the pardon of ſin,
" and for the accepting and accounting of his
" perſon righteous in the ſight of God for ſal-
" vation."

Agreeably to this deſcription of faith, we find it repreſented in ſcripture —— by looking unto Chriſt; Iſa. xlv. 20. *Look unto me, and be ye ſaved all the ends of the earth.* As the Iſraelite, when wounded by the biting of the fiery flying ſerpent, was to look to the brazen one for healing, ſo muſt we, when wounded to the death by ſin, look to the Lord Jeſus Chriſt for pardon, healing, and life. —— by flying to him; Heb. vi. 18. *Who have fled for refuge to lay hold upon the hope ſet before us.* Faith is the ſoul's flight to Chriſt for protection from the curſe of the law and the wrath of God as the man-ſlayer under the law fled to the city of refuge, that he might be out of the reach of the avenger of blood, that was purſuing him. —— By laying hold of him; *or let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me,* Iſa. xxvii. 5. There is in believing a laying hold of, and laying claim to Chriſt, as in whom our peace with God is made; the ſoul ſtirs up itſelf to this, and would tranſact all with God for pardon and peace, upon the foot of an intereſt in him. —— To the ſame purpoſe the Apoſtle ſpeaks of apprehending Chriſt, with a ſpecial eye to the obtaining

obtaining an intereſt in him for pardon and juſtification, Philip. iii. 12. *But I follow after if that I may apprehend that for which I was apprehended of Chriſt Jeſus.*——Finally, by receiving him; *But to as many as received him, to them gave he power to become the ſons of God, even to them that believe in his name,* John. i. 12. In the goſpel Chriſt is propoſed to our acceptance; and this is believing, when the ſoul accepts of that grace, which is exhibited and tendered in and thro' him. So we read *of receiving the atonement in his blood,* Rom. v. 11. and of *receiving abundance of grace, and of the gift of righteouſneſs in him,* Rom. v. 17. True faith is indifferent and unconcerned about nothing in Chriſt's office or character; but in its firſt applications to him, when under a ſenſe of guilt and dread of wrath, it eſpecially eyes his death and righteouſneſs for pardon and life. It is the inmoſt language of faith, *ſurely in the Lord have I righteouſneſs* for this; here it reſts, lays the weight and ſtrength of its everlaſting concerns, and finds ſuitable and divine relief. Hence,

5. As the acceptance of Chriſt's righteouſneſs is always accompanied with an humble and entire dependance of ſoul upon it; this likewiſe muſt be included in that diſpoſition which the church expreſſes towards it: *Surely, ſhall one ſay, in the Lord have I righteouſneſs.* The ſoul in its dependencies is brought to a point, and here it will lean all its hopes. It has been labouring, as in the fire, to *eſtabliſh a righteouſneſs of its own,* ſomething on which it may

build for eternity; in the righteouſneſs of Chriſt it ſees that on which it may ſo build, a rock that ſhall never crumble under it. *He is the end of the law for righteouſneſs:* The righteouſneſs that is in him is complete and perfect; God hath declared his acceptance and approbation of it; we may ſafely venture our deareſt intereſts upon this bottom: nor need we any other, if we are ſeeking an intereſt in this, in the way that the goſpel hath appointed. As the Apoſtle hath repreſented the different ſucceſs of Jew and Gentile in the difference of the way of their ſeeking righteouſneſs, Rom. ix. 30, 31, 32. 'What ſhall we ſay then? that the 'Gentiles which followed not after righteouſ-'neſs, have attained to righteouſneſs, even the 'righteouſneſs which is of faith: But Iſrael, 'which followed after the law of righteouſneſs, 'hath not attained to the law of righteouſneſs. 'Wherefore? becauſe they ſought it not by 'faith, but as it were by the works of the law.' Where juſtification is not ſought in a way of believing, it can never be obtained; but where ſought by faith, how does the ſoul go out of every thing in itſelf, whilſt its entire dependance is upon the righteouſneſs of Chriſt, and the grace of God in and through him; and this is the only appointed way of obtaining juſtification.

And this I take to be the proper vital act of that faith which is juſtifying. It is the ſoul's receiving Chriſt's righteouſneſs as our only plea for pardon, and building upon it as our only foundation for acceptance unto life: It is the ſoul's cloſure with him as the only Saviour, and

ſuch

ſuch an acceptance of his righteouſneſs as is attended with an humble and fixed dependance upon it. For this purpoſe he is exhibited in the goſpel, and for this purpoſe faith receives him, truſts in him, and leans all the ſtreſs of its eternal hopes upon him.

And this will help to explain the famous doctrine of the reformation concerning *juſtification by faith alone.* Not that faith itſelf is our juſtifying righteouſneſs, either in whole or in part *. In itſelf it is weak and imperfect, like all other graces, and pleads no merit of its own. It is the glory of faith, that it unhinges the ſoul of all dependance upon every thing in ſelf. It is a ſelf-emptying grace. It knows it can do nothing ſeparate from the righteouſneſs of Chriſt, its great and moſt glorious object; and therefore it receives and reſts upon that. *We put on the Lord Jeſus Chriſt by faith,* Rom. xiii. 14. Faith applies to Chriſt, and unites the ſoul unto him; ſeeks in him all it wants, and truſts alone in the pardoning mercy of God through him. Here is the centre and dependance of faith; and thus the ſoul comes to be clothed upon with his righteouſneſs. As the Father ſaid concerning the Prodigal upon his return, *bring forth the beſt robe, and put it on,* Luke xv. 22. This beſt robe Chriſt hath wrought out, the Spirit applies, and faith receives.

And this gives us the true and eaſy ſenſe of thoſe paſſages, in which we read of *being juſtified by faith,* and *that faith is counted for righteouſneſs.*

* See above pag. 47, 48.

ouſneſs, and the like. The plain and obvious meaning of which I take to be, that we are juſtified by that righteouſneſs which is the great and peculiar object of faith; that righteouſneſs, which faith receives, and on which it reſts, is made ours in a way of believing, or imputed to us for our juſtification. I know what pains have been taken to repreſent this interpretation as ridiculous and abſurd, and how many prejudices have been raiſed againſt it: But as it has fallen ſo unavoidably in my way, I cannot but briefly ſuggeſt a few things in ſupport of it. And,

1*ſt*, I would obſerve, that this way of expounding theſe phraſes is very agreeable to the phraſeology of ſcripture upon other occaſions. Nothing more common there than to put the act for the object, the act as in us for the object on which it terminates. So Jacob is ſaid *to ſwear by the fear of his father Iſaac*, that God that was the object of his fear, and is the only object of all religious fear, Gen. xxxi. 53. And God is ſaid to be *the hope of Iſrael*, Jer. xiv. 8. and Chriſt is expreſly called *our hope*, 1 Tim. i. 1. and we are ſaid *to be ſaved by hope*, Rom. viii. 24. which cannot be underſtood of hope as a grace in us, for the Apoſtle deſcribes it, as a *hope that is not ſeen*, is not yet in hand; muſt therefore be meant of the object of hope, either Chriſt himſelf, or the promiſe of grace in and through him. And again, Believers are ſaid *to fly for refuge, to lay hold of the hope ſet before them*, Heb. vi. 18 Hope here is put for the object of hope. "But then this may be differently

"ly taken, and import either the happineſs "which is the matter of our hope, or the per- "ſon in whom we place our hope; which is "moſt probable. Chriſt therefore is here meant "by the hope ſet before us *." We ſee by theſe inſtances, to which many others might eaſily be added, that nothing is more common in ſcripture than to put the act for the object on which it terminates; and it is but ſuppoſing ſuch an eaſy figure of ſpeech, and the plain ſenſe opens before us of the texts under debate.

2*dly*, This way of expounding theſe paſſages maintains a clear and full diſtinction between juſtification by faith and by works, which the Apoſtle ſtates ſo carefully, and which muſt be everlaſtingly maintained. In this way of explaining the doctrine of juſtification by faith, the righteouſneſs of Chriſt bears all the glory, and works are for ever excluded, as they ought to be, and are by the Apoſtle; and faith it ſelf concurs no farther, than as by that we receive and apply that righteouſneſs by and for which we are juſtified: Whereas, in every other way of explaining this doctrine, works are brought in as co-operating with faith; or rather faith is conſidered as including repentance, love, new obedience, and good works of every ſort.

* Mr. Pierce gives a good reaſon why by *hope* here cannot well be underſtood the happineſs which is the matter of our hope; becauſe of that expreſſion, *which entereth into that within the vail*; for then the ſenſe would run thus, "we have fled for refuge, to lay hold "upon the hope of heaven, which hope of heaven is, "entred into heaven;" which is manifeſtly abſurd. Vide in locum.

3*dly*, Another reaſon that I would offer for this way of expounding the texts under conſideration, is, that it falls in with the natural and undoubted ſenſe of thoſe other paſſages, in which we are ſaid to *be juſtified by the blood of Chriſt*, Rom. v. 9 and *to be made righteous by the obedience of Chriſt*, Rom. v. 18. and where he is ſaid *to be made of God unto us righteouſneſs*, 1 Cor i. 30, &c. The blood, the obedience, and righteouſneſs of Chriſt, are the foundation and matter of our juſtification, that for which we are juſtified: Theſe we receive by faith, and ſo, according to the grand eſtabliſhment of the goſpel, God imputes them to us, or we are intereſted in them for our juſtification. How eaſy this ſenſe, and how conſiſtent does it make the Apoſtle's way of expreſſing himſelf throughout! But thoſe that oppoſe this interpretation, what do they offer in the room of it? They tell us, that God hath, in conſideration of the ſufferings and death of Chriſt, diſcharged us from the firſt covenant which required perfect obedience as the condition of our juſtification, and in the room thereof brought in another law or covenant more ſuited to the weakneſs of our fallen ſtate, in which we are juſtified, not by the righteouſneſs of Chriſt, but by our own ſincere, though imperfect obedience. But is this giving the natural and genuine ſenſe of thoſe paſſages, where we are ſaid *to be juſtified by the blood of Chriſt, and to be made righteous by the obedience of Chriſt?* Inſtead of being juſtified by the blood, and obedience, and righteouſneſs of Chriſt, it is eſtabliſhing a ſcheme for being juſtified by our own righteouſneſs and obedience.

ience. Indeed, how to reconcile this with
: plain and ſtrong expreſſions of being juſ-
: *by the blood, and made righteous by the obe-*
e of Chriſt; and with thoſe other numer-
texts in which works of every ſort are
ıded from all agency in our juſtification, I
:ſs, for my part, I cannot ſee. Not to ob-
at preſent, that this is bringing in a new
of duty and judgment in oppoſition to the
l law, whoſe eternal and unchangeable
ations we have, I hope, fully eſtabliſhed.
ght add, in the laſt place, that this is the
non and genuine ſenſe of the Reformed
ches *.

might eaſily make this appear by referring to
Harmony of Confeſſions. But inſtead of that, I
:ranſcribe a paſſage of a celebrated writer, who
as well as any man, what the ſenſe of the Pro-
t churches was, and how to ſtate and defend it:
uirendum porro reſtat, *quomodo* fides juſtificet.
ı certe eo ſenſu, quaſi Deus, loco perfectæ obedi-
æ, quam ex legis rigore habere debebamus ad
ificationem, actum dei & novæ obedientiæ Evan-
cæ ex fide promanantis, gratioſe acceptet; Hoc
n eſt totum Evangelium irritum facere. In locum
ectæ obedientiæ, quam lex ad juſtificationem po-
abat, Evangelium non ſubſtituit noſtram fidem,
Chriſti obedientiam, qua jus legis impletum eſt,
ſum etiam eſt, fidem, novamque obedientiam u-
ı eandemque rem eſſe. Fateor, fidem virtutem
lege Dei præceptam, et credentem, eo ipſo
d credit, obedire Deo. Fateor item, nullam fi-
ı pro vera & viva habendam eſſe, quæ non eſt
is operibus fœta. Sed tamen aliud longe fides
aliud obedientia ex fide promanans, præſertim
ıoc, de quo agimus, juſtificationis negotio, ubi
per Paulus omnium qualiumcunque operum obe-
" dientiam

In ſhort, I know of no law, * that faith can be ſuppoſed to ſatisfy; as it is in us, it is imperfect

" dientiam fidei contradiſtinguit. Denique neque veri-
" tas neque juſtitia Dei patiuntur, ut fidem et obe-
" dientiam noſtram, quæ imperfecta ſunt, pro perfectis
" admittat. Vult enim Deus, ut jus legis in juſtificati-
" one noſtra impleatur, non ut ei quicquam deroge-
" tur." And after pointing out ſome other miſtakes of the like nature, our author adds,—" Genuina re-
" formatorum ſententia hæc eſt: Fidem juſtificare qua-
" tenus eſt vinculum arctiſſimæ unionis noſtræ cum
" Chriſto, per quam omnia, quæ Chriſti ſunt, noſtra
" quoque fiant: Sive, quod eodem ſenſu dicitur, qua-
" tenus eſt doni oblati acceptatio, faciens donationem
" ratem & irrevocabilem, & hoc voluit apoſtolus, quan-
" do ſcripſit." Rom. IV. 4. *Fidem imputari ad juſtitiam.* Wirſ. Oecon. Lib III. Cap. VIII. Sect. 48, 56.

* This perhaps may ſeem ſtrange to ſome, who remember that the Apoſtle ſpeaks expreſsly of the *law of faith*, Rom. iii. 27. But when I ſay, I know of no law that faith can be ſuppoſed to ſatisfy, I mean it of a law in the ſtrict and proper ſenſe of the word, as a rule, with a ſanction annexed, by virtue of which, upon performing the duty required we ſtand entitled to the reward; and in this ſenſe we read of the *law of works*, in the former part of that verſe. But then the word *law* is likewiſe uſed in a much more lax ſenſe; either for that diſpenſation under which the Jewiſh church was, ſo it is uſed, John i. 17. Gal. iii. 23, 24. Or, in a laxer ſenſe ſtill, for any doctrine or inſtitution of religion, or revelation of the will of God, as in Pſal. xix. 7. Iſa. ii. 13 and in this ſenſe the word is uſed, in the paſſage referred to, and oppoſed to the *law of works*: The *law of faith* is the doctrine of faith. Such Antitheſis's are not unuſual in the Apoſtle's writings, when the ſame word is oppoſed to itſelf, being varied from the ſenſe in which it was uſed before. We have a plain inſtance of this in this very word, Rom. vii. 25. Where the word *law* muſt neceſſarily be taken in a very different ſenſe, when applied to the *law of God*, and the *law of ſin*.

perfect like every other grace, and ſuch as can no more juſtify than love, or hope, or patience: But when we view it in its relation to its object, the Lord Jeſus Chriſt; when we view it as the receiving grace, that grace by which Chriſt and his righteouſneſs are received and applied, ſo it is the inſtrument and means of our juſtification: *with the heart man believeth unto righteouſneſs*, Rom. x. 10. And thus faith juſtifies, as it is the hand that receives that righteouſneſs by which we are juſtified; as the hand may be ſaid to make rich, not that it properly does ſo, but as it receives the rich gift and legacy; *even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe*, Rom. iii. 22.

And this, I apprehend, gives us the true reaſon, why God hath deputed faith to his office, or appointed our juſtification, by the righteouſneſs of Chriſt, to be a way of believing: It is becauſe faith is of all graces the moſt receptive. The very nature and excellency of it lies in this, that it goes directly out of itſelf, empties the ſoul of all its ſelf dependance, and receives all it wants for pardon and life as the free gift of God through Chriſt: and in ſo doing, it ſets the crown upon the head of free grace alone, and entitles that to the whole glory of our ſalvation. And herein it falls in with the great deſign which God has been carrying on from the beginning. God's great deſign in the whole ſcheme of our redemption and ſalvation by Chriſt, is the exaltation of his own glory, the glory of his perfections, eſpecially of his grace; he can have no higher, nor greater end than this:

this: And as this is undoubtedly the end of God, this end faith falls in with; It readily and entirely gives into it, and gladly concurs in every thing that may promote it; O ſays faith, if God may but be glorified, his grace honoured and exalted in my ſalvation, in this do I rejoice, and will rejoice. "And this is that (to "borrow a paſſage from an eminent writer *," and I do it the rather, becauſe it throws ſuch a particular light upon our text and the adjacent context; this is that) "which God will bring "all unto, or they ſhall periſh; namely, that "*ſhame be ours*, and the *whole glory* of our ſal- "vation be his alone. So he expreſſeth his de- "ſign, Iſa. xlv. 22, 23, 24, 25. verſe 22. he "propoſeth himſelf as the only relief for ſin- "ners; *Look unto me* (ſaith he) *and be ſaved all "ye ends of the earth*: But what if men take "ſome other courſe, *and look well to themſelves*, "and ſo decline the way of mere mercy and "grace? Why, ſaith he, verſe 23. *I have ſworn "by my ſelf, the word is gone out of my mouth in "righteouſneſs and ſhall not return, that unto me "every knee ſhall bow, and every tongue ſhall "ſwear*. Look you unto that; but I have "*ſworn* that you ſhall do ſo, or anſwer your "diſobedience at the day of judgment: What "do the ſaints hereupon? verſ. 24, 25. *Surely "ſhall one ſay, in the Lord have I righteouſneſs "and ſtrength. In the Lord ſhall all the ſeed of "Iſrael be juſtified, and ſhall glory*. They bring "their hearts to accept of all *righteouſneſs* from "him, and to give *all glory* unto him."

6. This

‡ Dr. Owen, on the cxxxth Pſalm, page 254.

6. This language of he church farther ſpeaks horow and entire renunciation of every other hteouſneſs for the purpoſes for which we re-ve, and depend upon this. I have already d occaſion to hint this as I have gone along; t it is of ſuch great importance, and ſo much the Spirit of the goſpel lies in it, that it can-t be too often impreſſed. *In the Lord have I hteouſneſs;* the ſoul centers all its hope and pendance upon this righteouſneſs in excluſion every other: as the Pſalmiſt expreſsly con-es his regard to this, Pſal. lxxi 16. *I will ke mention of thy righteouſneſs, even of thine ly:* He will mention no other righteouſneſs his pleadings with God for mercy, and ex-ctations from him.

And with what diſdain does the Apoſtle Paul rn his back upon the beſt and higheſt preten-ns of ſelf, 'counting all things but loſs for he excellency of the knowledge of Chriſt; and ut dung, that he may win Chriſt, and be ound in him, not having his own righteouſ-neſs, which is of the law, but that which is hrough the faith of Chriſt, the righteouſneſs which is of God by faith,' Philip. iii. 8, 9.? here is a manifeſt and beautiful gradation in e Apoſtle's diſcourſe. He had before de-ribed all the privileges he enjoyed as a mem-r of the Jewiſh church, verſe 5; with which : joins, in the next verſe, all the duties he id performed as a man of the moſt exact orality, being, as he expreſſes it, 'touching he righteouſneſs which is in the law, blame-leſs;

'leſs *; and to theſe he now adds all his farther improvements in holineſs; and with what a becoming contempt, a warm and generous diſdain, does he renounce and diſclaim them all

† Mr. Pierce by that *righteouſneſs of the law*, concerning which the Apoſtle here *ſays he was blameleſs*, will by no means underſtand any thing but the conformity he had lived in to the ritual or ceremonial part of the Moſaic law. But, 1. As the Apoſtle is here deſcribing the way and manner of his former life, I cannot but think, he muſt mean the ſame that he does, when deſcribing it elſewhere: As particularly when he ſays, Acts xxiii. 1. that he *had lived in all good conſcience before God*; and 2 Tim. i. 3. that he *had ſerved God from his forefathers with a pure conſcience*. The paſſages are exactly parallel with that under conſideration, and refer to the ſame thing; Which therefore ought to be interpreted by one another: but ſurely they mean a great deal more, than that the Apoſtle had been a ſtrict obſerver of the ceremonial law, and muſt include the careful practice of the duties of morality. 2. He had before included the conformity he had lived in to the ceremonial law, in the character he had given of himſelf as a Phariſee, verſe 5. They being famous for their ſtrict obſervance of all the rights and uſages of that law: So that to ſuppoſe the Apoſtle means no more than a ceremonial righteouſneſs, when he ſays in the next verſe, that he was *touching the righteouſneſs which is in the law, blameleſs*; if it does not make him guilty of a downright tautology, at leaſt makes his whole diſcourſe the moſt flat and dead, which is plainly the moſt ſpirited and animated: Not to add, that this way of explaining the words quite loſes that gradation which is ſo obſervable in them, and which throws ſuch a beauty over the whole paragraph. 3. He is here renouncing all that righteouſneſs on which he depended whilſt a Phariſee; but it is certain the Phariſees, however fond they were of the ceremonial law, were far from depending upon the obſervance of that

r juſtification? They were *loſs, and droſs, lung*, no other, no better, expreſſions of igheſt contempt; wholly worthleſs and unible, what he could not truſt in, would fore abſolutely and entirely renounce and im, for this purpoſe. As elſewhere he s of it as a known thing, a granted point, Gal.

lone for juſtification, unleſs it were the viler and ort of them, but thereto their own duties of moas is plain from the parable, Luke xviii. 11, 12. apoſtle therefore muſt renounce ſome other righeſs, beſides that which lay in the obſervance of onial inſtitutions; unleſs we will ſay, that he re-s no other righteouſneſs, but what the worſt of uperſtitious ſect depended on. 4. Suppoſing, t granting, that the Apoſtle ſpeaks here only of ghteouſneſs, which lay in a conformity to the onial law, he muſt intend a great deal more in the rſe, where the righteouſneſs, that he diſclaims tification, is a righteouſneſs in oppoſition to that is by faith; and faith in juſtification is all along d not only to the works of the ceremonial law, all works whatever, See Rom. iii. 28. iv. 4, 5. i. ii. 16. I might add, that the *righteouſneſs of* , is in the original without the article prefixed ; and ſo according to Mr. Locke's rule (ſee age 40.) ought to be tranſlated *righteouſneſs of* ot referring to the ceremonial and ritual law of , but to law in general, or the eternal rule of nd wrong: And if we underſtand it in this ſenſe, include a quite other righteouſneſs, than what the obſervance of any poſitive law whatever. there any difficulty in what this writer ſuggeſts, the Apoſtle could not ſay, that he counted that ee of moral righteouſneſs to which he had atd to be loſs, or a prejudice to him." For he of it as ſuch, only in a comparative view, or as ndance thereon diverted him from Chriſt, and led his ſalvation by him.

Gal. ii. 16. 'Knowing that a man is not juſti-
'fied by the works of the law, but by the faith
'of Jeſus Chriſt; even we have believed in Je-
'ſus Chriſt; that we might be juſtified by the
'faith of Chriſt, and not by the works of the
'law: for by the works of the law ſhall no fleſh
'be juſtified.' What ſome have pretended that the Apoſtle by his *own righteouſneſs*, and the *works of the law*, intends only the ceremonial law, and the obſervances of that, I have before obviated *. It is ſelf-righteouſneſs in every ſhape and form that he thus renounces and diſclaims: as the church readily acknowledges, 'but we are all as an unclean thing, and all our 'righteouſneſſes are as filthy rags,' Iſa. lxiv 6. 'and we do not preſent our ſupplications before 'thee for our righteouſneſſes, but for thy great 'mercies. Dan. ix. 18. The church would not plead her own righteouſneſs with God for any mercy, ſhall he then truſt in it for juſtification?

And therefore, as our text repreſents this as the ſenſe and language of the church collectively conſidered, we ſhall find, through the whole ſcripture, that it is likewiſe the ſenſe and language of every individual believer. Jacob who readily owns, that he is *leſs than the leaſt of all God's mercies*, Gen. xxxii. 10. will as readily own himſelf to have no righteouſneſs to plead with God for pardon. Job, with what ſhame and confuſion of face, does he confeſs his ſins and his guilt? 'I have ſinned, and what ſhall I do 'unto thee? am vile, and what ſhall I anſwer 'thee?

* See above page 28.

'thee? He abhors himſelf:' and when he thinks of ſtanding before God in judgment, 'How 'ſhall man be juſt with God? If he will con-'tend with him, he cannot anſwer him one of 'a thouſand,' Job ix. 2, 3. The Pſalmiſt exactly in the ſame humble language, 'and enter 'not into judgment with thy ſervant: for in 'thy ſight ſhall no man living be juſtified,' Pſal. cxliii. 2. He dreads nothing more than God's dealing with him upon the foot of any righteouſneſs of his own: as elſewhere he cries out with great anxiety and concern, 'If thou Lord 'ſhouldeſt mark iniquities, O Lord, who ſhall 'ſtand?' Pſal. cxxx 3. The beſt know themſelves to be but unprofitable ſervants; 'and 'when they know nothing by themſelves, yet 'are they not hereby juſtified.' The Prodigal when the power of grace had reached and changed his heart, how does he return to his father's houſe, confeſſing his guilt, and readily owning he had no pretenſions to the leaſt favour? His language ſpeaks the deepeſt ſenſe of his own ſins and unworthineſs; 'Father, I 'have ſinned againſt heaven, and before thee 'and am no more worthy to be called thy ſon,' Luke xv. 18, 19. In the very ſame ſpirit the convinced Publican humbles himſelf at the foot-ſtool of mercy; he ſmites upon his breaſt with deep compunction of heart, hardly dares lift up an eye to heaven, nor has he any plea, but what he draws from the free and unbounded mercy of God, Luke xviii 13. This therefore is deeply inlaid in the hearts of all the ſaints; they have the cleareſt diſcovery of the abſolute inſufficiency of their own beſt righteouſneſs for their

their juſtification with God; and, therefore, they ſo entirely and readily renounce and diſclaim it for this purpoſe, and ſeek a juſtifying righteouſneſs in Chriſt alone *.

I can-

* Theſe are the natural and undiſguiſed ſentiments of thoſe eminent ſaints, which we find in ſcripture dealing with God about the pardon of their ſins, and their acceptance with him. And they ſhine with ſo much evidence, that they have ſometimes forced an acknowledgment from ſome of the moſt eminent men of the church of Rome. I cannot forbear inſerting here a remarkable inſtance of this in Cardinal Hoſius, who preſided at the Council of Trent, under Pius the IVth. Theſe are ſome of the expreſſions of his laſt will, when he came to ſee things in a very different light from what he did, when preſiding in that council under the direction of the Pope. —— *I approach the throne of thy grace, O Father of mercies and of all conſolation, to the end that I may obtain mercy, and find grace in thy ſight!—I am not worthy, that thou ſhouldeſt behold me with the eyes of thy majeſty; but as it is moſt worthy, that for the ſake of his death and paſſion, thou ſhouldſt not only look upon me, but crown me alſo; It is therefore that I come unto thee, moſt dear Father, and that without any merits, but thoſe ineſtimable ones of thy Son Jeſus Chriſt, my Lord, and my Redeemer. I bring thee the merit of that death, wherein alone I place all my hope and my confidence; that is my righteouſneſs, my ſatisfaction, my redemption, and my propitiation. The death of the Lord is my merit.* See here what the conſcience ſays, when it beholds its ſins and its good works; and it will never ſpeak otherwiſe, eſpecially at the hour of death, where it ſcatters away its illuſions. So true is it, ſays that excellent writer from whom I have tranſcribed this paſſage, that conſcience cannot always be ſeduced by the terrors of the underſtanding: It is true alſo, that when men are approaching the throne of God's juſtice, it is difficult to preſerve that ſpirit of pride, which is in the Roman ſchool.

I cannot conclude this head, in which I have represented the agreeing sentiments of the saints, through the whole scripture, in renouncing every thing in their own righteousness, and betaking themselves by humble faith to the righteousness of Christ alone for justification, better than in the words of the first and earliest writer of Christianity, Clement, the *fellow-labourer* of the Apostle Paul, and whose *name*, he tells us, *was in the book of life*, Phil. iv. iii. This venerable father of the church, in his epistle to the Corinthians, having mentioned the faith and blessing of Abraham, from whom so many great and good men came, who were blessed with him, thus goes on *, "They were all "therefore greatly glorified not for their own "sake, or for their own works, or for the "righteousness that they themselves wrought, "but thro' his will. And we also being called "by the same will in Christ Jesus, are not justi-"fied by ourselves, neither by our wisdom, or "knowledge, or piety, or the works which we "have done in the holiness of our hearts:

P but

school, See a discourse concerning the merit of good works, among the tracts in the Popish controversy, supposed to be written by Dr. Alix. pag. 30, 31.

* Πάντες ὖν ἐδοξάσθησαν καὶ ἐμεγαλύνθησαν, ὐ δι' ἀυτῶν, ἢ τῶν ἔργων αὐτῶν, ἢ τῆς δικαιοπραγίας ἢς κατειργάσαντο, ἀλλὰ διὰ τῦ θελήματος ἀυτῦ. Καὶ ἡμεῖς ὖν διὰ θελήματος ἀυτῦ ἐν Χριςῷ Ἰησῦ κεκλήμεθα, ὐ δι' ἑαυτῶν δικαιύμεθα, ὐδὲ διὰ τὴν ἡμετέρας σοφίας, ἢ συνέσεως, ἢ ἐυσεβείας ἢ ἔργων ὦν κατειργασάμεθα ἐν ὁσιότητι καρδίας ἀλλὰ διὰ τῆς πίςεως, δι' ἧς πάντας τὺς ἀπ' ἀιῶνος ὁ παντοκράτωρ Θεὸς ἐδικαίωσεν· ᾧ ἔςω δόξα εἰς τὺς ἀιῶνας τῶν ἀιώνων. Ἀμὴν Clementis Epist. 1. ad Corinth. apud Cotteler. Patr. Apostol. Vol. I. page 166. Sect. 32.

" but by that faith by which God Almighty " has juſtified all men from the beginning; " to whom be glory for ever and ever. *A-* " *men.*"

7. The higheſt valuation of this righteouſneſs, with the moſt determined adherence to it is another thing that ſeems to be intimated in this language of the church concerning it, *Surely, ſhall one ſay, in the Lord have I righteouſneſs:* The ſoul gives it the preference to every other righteouſneſs, cleaves to it with ſupreme affection, nor can any thing be weighed in the balance againſt it. *All things* elſe are but *loſs* and *dung*, when compared with it; what cannot be brought into the account, nor be depended on for our juſtification without extremeſt hazard; and therefore in this view are nothing worth; as it is for this purpoſe (as hath been already hinted) that the Apoſtle expreſſes ſo contemptible an opinion of his own beſt righteouſneſs. Shall not then the righteouſneſs of Chriſt fill the higheſt place in the eſteem of the ſoul, and *in all things have the pre-eminence?* It is complete and perfect for all the purpoſes for which we want it. And as nothing can be added to it, ſo the humble ſaint will never forego his hold of it, and dependance on it. *It is revealed from faith to faith;* is by faith only, and faith ſees that in it, which determines it to abide by it. That pardon that we ſpeak to ourſelves, which is not built upon this righteouſneſs, is but a deluſive dream; that peace which is not eſtabliſhed upon this as the bottom of it, is but blind preſumption and confidence; thoſe hopes of

of heaven which are not ſupported here, are but as the *ſpider's web, and the giving up of the ghoſt.* This therefore is that moſt perfect and glorious righteouſneſs, which the convinced ſinner deſires to accept, and the enlightned ſaint to rejoice in, and abide by. It is of God's ordaining and appointing; Chriſt fulfilled it, and the Father accepted it; and where, according to the conſtitution of the new covenant, it is imputed to the ſoul in believing, upon what an immoveable foundation are all its hopes eſtabliſhed?

And this is what ſeems to be intimated in the emphatical form of expreſſion which the church uſes; *ſurely, ſhall one ſay;* the ſoul is clear in this matter and at a point, there is no room for wavering, nor farther diſpute: It is determined in its adherence to this righteouſneſs, and at all events will abide by it: This it will plead againſt, all the indictments of the law, the accuſations of Satan, and challenges of conſcience: On this it will ſupport itſelf in its cloſeſt dealings with God, and in the fulleſt views of eternity; now at a throne of grace, hereafter at a bar of judgment. And if it may but *be found in this righteouſneſs; have it,* obtain an intereſt in it, and be able to ſpeak the language, *in the Lord have I it,* here is its point of reſt.

And what an accent does it give to the Chriſtian's joy, when he can ſee his own perſonal intereſt herein? as the words of the church ſeem to include ſomething of this; *in the Lord have I righteouſneſs;* it is the language of faith em-

bracing this righteouſneſs, and filled with ſome joyful hope of an intereſt in it. So the Apoſtle tells us, 2 Tim. i. 12. that *he knew whom he had believed; knew* who that Jeſus was, that was the object of his faith, and that he had believed in him. As elſewhere he ſpeaks of the love and death of Chriſt in an appropriating ſtrain, Gal. ii. 28. *who loved me, and gave himſelf for me.* This is an eminent attainment in religion; and when faith can reach this height, what divine comfort and ſoul-ſatisfying joy does it bring along with it? Not that the higheſt ſaint can always ſee his intereſt in Chriſt and his righteouſneſs with the ſame degree of evidence, and entertain it with the ſame meaſure of joy. But ſtill there is ſomething in faith, when in proper and lively exerciſe, that is tending this way. It appropriates Chriſt and his benefits; glories in him and his righteouſneſs, *God forbid that it ſhould glory in any thing elſe;* centers all its hopes upon him, deſires above all things to be found in him; and may it but ſee its intereſt in him, what room does this make for the moſt enlarged joy? *We joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement,* Rom. v. 11. In fine, the more we are formed into the temper and ſpirit of the goſpel, the greater eſteem we ſhall have of this righteouſneſs, and with the higher emotions of joy ſhall we ſurvey it, eſpecially when we can ſee our own claim and intereſt in it. As the church ſubjoins, in the next verſe to the text, deſcribing the great duty which believers owe to Chriſt in view of their relation to, and intereſt in him,

ı, *in the Lord ſhall all the ſeed of Iſrael be juſ-*
d, and ſhall glory.

cannot well diſmiſs this Head without ob-
ing, that though I have conſidered the lan-
ge of the church in our text, as including
t ſome well-grounded aſſurance of her own
reſt in the righteouſneſs of Chriſt for par-
and acceptance with God, yet I can by no
ns look upon ſuch aſſurance as neceſſarily
uded in that faith which is juſtifying and
ng. It is one thing to believe in Chriſt for
lon and ſalvation, and another and very
:rent thing to know that I have believed in
. The Prophet plainly ſpeaks of it as no
ommon caſe, for one that truly *fears God*,
e brought into that ſtate, in which he can,
eaſt for the preſent, form no comfortable
uaſion concerning his own intereſt in the
:e and bleſſings of the covenant, Iſa. l. 10.
: moſt eminent in faith have ſometimes loſt
r aſſurance through the violence of tempta-
, and in an hour of growing darkneſs and
ailing unbelief; and I doubt not, but that
e are many, who *have believed to the ſaving*
he ſoul, who never attained it; have lived
; ſtrangers to aſſurance, and perhaps never
hed it all their days. The Apoſtle Peter
ſts believers, *to give all diligence to make*
r *calling and election ſure*, 2 Pet. i. 20.
nly intimating, that aſſurance would coſt the
:ver much care and pains: He muſt fre-
ntly examine his ſtate, look into the frame
temper of his ſoul, ſearch out his evidences,
ıg them to the teſt of the word, and by

humble prayer and frequent reviews of the *reaſons of his hope*, at once confirm his faith, and clear up his intereſt in God. Nor can aſſurance ordinarily be expected in any other way. Hence we meet with a very evident diſtinction between faith and aſſurance, and the Apoſtle makes the one not to be the ſame with, but an effect and conſequence of the other, through a further work of the Spirit diſtinct from that by which faith itſelf is produced, Eph. i. 13. *in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe.* The *ſealing* here ſpoken of, is that work of the Spirit whereby he atteſts to the truth of his own grace in the heart, and *bears witneſs with our Spirit, that we are the children of God.* But who ſees not that this is evidently diſtinguiſhed from the work of faith itſelf? nor can ordinarily be expected, but by a freſh and farther operation of the Spirit added to that by which faith is at firſt wrought in the ſoul To the ſame purpoſe he prays for believers, that *the God of hope would fill them with all joy and peace in believing, that they may abound in hope thro' th· power of the Holy Ghoſt*, Rom. xv. 13. where joy, and peace, and large meaſures of hope, ſuch as accompany aſſurance, though they are always in proportion to faith, are plainly diſtinguiſhed from it; are, indeed, rather fruits and effects of faith, as under exerciſe and improvement, than of the eſſence of it as juſtifying *. Add to what has been already obſerved, how many there are, who after they have gained ſome comfortable perſuaſion of their

* See Owen of Juſtification, page 139.

intereſt in Chriſt, and the ſaving bleſſings
ıe covenant, have not only loſt it, but ſunk
great darkneſs and ſad diſtreſs of mind,
ioning their ſtate, arraigning all their
er experiences, throwing up all their for-
hopes, and even in the mournful ſtyle of
an, writing themſelves free *among the dead,*
he ſlain that lie in the grave, whom God re-
reth no more. Such dark hours and diſ-
ıtions God has, for wiſe reaſons, ſuffered
who know, who have ſometimes lived in
ving views of his love, and been filled with
l hopes of an intereſt in him. And yet
erning ſuch perſons, however aſſurance
be intercepted, and their evidences be all
led and loſt, we muſt not preſently ſay,
they have loſt their faith: are without all
becauſe they are for the preſent without
omforts and evidences of it. For theſe
ns then, and many others that might be
ſted, I cannot but think, that they raiſe
otion of ſaving faith much too high, who
in aſſurance, perſonal and ſubjective aſſu-
concerning our own intereſt in Chriſt,
he ſpecial love of God in and through him.
aſſurance, indeed, it is the duty of believ-
preſs after, and could they attain more of
w comfortably would they walk with God,
ſweet and delightful would all the duties
e Chriſtian life be, and with what growing
would they be preſſing forwards to that
l, where they ſhall for ever get above all
ts and fears? But ſtill to make ſuch aſſu-
a neceſſary and eſſential ingredient in

faith, ſeems very contrary both to the account we have of faith in the ſcripture, and to the known experience of the ſaints: It is indeed, as has been often and juſtly obſerved, to place the eſſence of faith in the higheſt actings and attainments of it. But to return from this digreſſion, which was only deſigned to obviate a miſtake that ſome have fallen into in ſtating the nature of faith which has an uncomfortable tendency *to make the heart of man ſad, whom God hath not made ſad.*

8. In this diſpoſition and tendency of ſoul towards the righteouſneſs of Chriſt, there is a ready and entire ſubmiſſion to it. When the ſoul is brought to cleave to, and acquieſce in, this righteouſneſs, *every high thing that exalteth itſelf againſt the knowledge of Chriſt*, is brought into an obedientiał ſubjection to him; and what now will its language be but this? "Lord, here I bow and ſubmit, and yield myſelf the captive of thy grace. I bid thy grace welcome upon its own terms, and deſire entirely to acquieſce in that method of pardon, juſtification, and life which thou haſt appointed. I have been long indeed quarrelling with it, and whilſt I have been *ſeeking righteouſneſs by the works of the law, and labouring to eſtabliſh my own, have not ſubmitted unto righteouſneſs of God*; lothe to forego all dependence upon every thing in myſelf, and as a loſt, guilty, periſhing ſinner caſt myſelf entirely upon the grace of God through the righteouſneſs of another, how have I rejected all

"the

'the proviſion which the goſpel makes of ſuch 'a righteouſneſs, and in oppoſition to it main-'tained a ſtiff adherence to ſome righteouſneſs 'of my own? But I hope I have been made to 'ſee the folly and danger of all ſuch attempts; 'and O! may a proud, unbelieving heart ne-'ver more oppoſe itſelf to the righteouſneſs 'of a Mediator, and the free grace of God as 'exerciſed in and through him." This is the true Spirit of the goſpel, and wherever God by the power of his grace advances his work in truth, he always forms the ſoul into it. The want hereof threw down to the ground the whole Jewiſh church in their day: *for they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own, have not ſubmitted themſelves unto the righteouſneſs of God*, Rom. x. 3. The Apoſtle ſpeaks of their acceptance of the righteouſneſs of Chriſt, as the only ground of a ſinner's juſtification, as a point of ſubmiſſion, which they were never brought to.

And indeed, every thing in the native pride and corruption of our hearts, till purged and bowed by divine grace, lies croſs to it. The ignorant ſelf-conceited Phariſee *thanks God that he is not as other men.* He is ſo good and religious, ſo punctual in one duty, and zealous in another, and exact in all, that he makes no doubt of being able to deal with God upon the foot of his own righteouſneſs. And when a perſon has with a great deal of pains been labouring to patch up a righteouſneſs of his own, retrenching ſome ſins that perhaps he has long lived in, and taking up thoſe duties, that look fair

fair in the eye of the world, and which perhaps he has long allowed himſelf, in the neglect of, O how hard is it to be brought to deny and renounce all this as to all dependance on it, and to ſeek an intereſt in a righteouſneſs wholly without us, and which we had no manner of hand in the working of it out! But thus it muſt be, and always is, where perſons are brought in a goſpel way to embrace the righteouſneſs of Chriſt, and adventure all their hopes upon it: Such will enter into the language of the church in our text; *in the Lord have I righteouſneſs*, in Chriſt and him alone; neither law nor goſpel, neither earth nor heaven, neither men nor angels know any other. This is that *righteouſneſs of the kingdom*, and great bleſſing of the covenant, which we ought to ſeek with the greateſt ardor; and when we have gained a diſcovery of it, how ſhould we bow before it with the loweſt ſubmiſſion, and entertain it with the higheſt ſenſe of our obligations to that grace, which has provided it, and beſtows every ſaving bleſſing in and thro' it? Hence,

In the *9th* and *laſt* place, when the church is repreſented, ſaying, *In the Lord have I righteouſneſs*, it muſt include an holy gratitude and thankfulneſs to God for it. The humble ſaint cannot look upon this righteouſneſs without conſidering it as a juſt ground of thankſgiving and praiſe. He ſees the need and want of it, the glory and perfection of this righteouſneſs, the bleſſed purpoſes that are anſwered by it, and how

ıow graciouſly it is propoſed in the goſpel for ıis acceptance and intereſt in it: How ſhould ıe then learn in the language of the affectionate ?ſalmiſt, to call upon his ſoul to bleſs God for t? *Bleſs the Lord, O my ſoul: and all that is within me bleſs his holy name. Bleſs the Lord ? my ſoul, and forget not all his benefits; forget ıot* this greateſt and beſt of benefits and bleſ-ings. The providing and accepting this righte-ɔuſneſs; the giving faith in it; the imputing it ;o the ſoul, and juſtifying it in and through it, ıre ſome of the higheſt inſtances of that grace, which ſpreads a glory all over the goſpel. Shall ve not then entertain it with the higheſt thank-ulneſs, and bleſs God for every diſcovery of it; nake it the delightful ſubject of our choice, ınd cleave to it with ſupreme affection; magni-:y that grace which ſhines out with ſo much uſtre in it, and ſtudy to expreſs our gratitude n every way which ſo great a favour calls for? whilſt our warmeſt acknowledgments will ſtill ɔe diſproportionate to the greatneſs of the mer-:y. This is that temper of mind, which every view he takes of this righteouſneſs ſhould :xcite in the boſom of the thankful Chriſtian now; as the delightful work of eternity will ɔe to overthrow with gratitude, joy, and praiſe, whilſt joining in the ſongs of thoſe, who are doing homage to the Redeemer, as to whom they are indebted for the whole of their ſalva-tion.

I have been the longer in repreſenting that tendency and diſpoſition of ſoul, which the church here diſcovers, and believers always ɔear towards this righteouſneſs, that in the light

light of theſe ſentiments we may be aſſiſted to form ſome judgment, what is the prevailing turn and bent of our own minds towards it.

RECOLLECTION.

COME then, my ſoul, and when ſo divine and glorious a righteouſneſs is provided and exhibited in the goſpel, and which the ſaints in all ages have diſcovered ſuch an high eſteem of, how does thou ſtand affected towards it? Haſt thou had any heart-impreſſive diſcovery of thy want of it? any heart-affecting diſcovery of its ſuperior excellency and glory? Haſt thou ſeen and felt thy miſery by reaſon of ſin? and whilſt pained with a view of thy guiltineſs in the ſight of a holy and righteous God, where art thou looking, and to whom and what, for pardon and acceptance with him? Here is the great enquiry, How ſin may be pardoned, thy ſins pardoned; and ſuch a ſinner as thou art, juſtified in the ſight of God. Haſt thou dwelt upon this enquiry? have thy thoughts been ſeriouſly and ſolemnly exerciſed about it? and what has been the reſult? Has it brought thee to attend with pleaſure to the diſcovery which the goſpel makes of a righteouſneſs in another, when thou haſt none of thine own? Haſt thou ſeen the Redeemer's righteouſneſs to be every ways ſuited to thy caſe, and equal to all thy guilt; a perfect and an all-ſufficient righteouſneſs, a perfect and an all-ſufficient relief? Has the diſcovery of this been welcome to thee? been as life from the dead? Art thou bleſſing God

God from the bottom of thy heart for providing ſuch a righteouſneſs? and doſt thou *count all things but loſs for the excellency of the knowledge of it?* and in what manner haſt thou been dealing with God about it, and an intereſt in it?

Canſt thou, O my ſoul! remember the time, the day when thou waſt proſtrate at a throne of grace, and begging of God, that he would give thee to believe in Chriſt and his righteouſneſs? impute it to thee, and pardon and juſtify thee in and thro' it? Doſt thou thankfully receive it, and gladly make out to it, as the guilty man-ſlayer to the city of refuge, as the periſhing ſinner to his only hope? Doſt thou fear to hop in any thing ſhort of this righteouſneſs, and leſt any thing ſhould turn thee aſide from it? Go on, my ſoul, and ſee whether thou canſt quit and renounce every thing elſe; do it really, chearfully, and entirely, that thou mayeſt be found in Chriſt alone: *None but Chriſt, None but Chriſt;* Doſt thou lay the ſtreſs of all thy hopes on him, *as there is no other name under heaven whereby we can be ſaved;* and when thou wanteſt pardon and peace, comfort and eſtabliſhment, art thou looking and applying to him for them? to him and none elſe? and what doſt thou know of real and ſupreme love to him, as the fruit and effect of that faith, whereby thou doſt receive him? O my ſoul! how oughteſt thou to take care of every thing, that would weaken thy eſteem and reverence for him, to whoſe righteouſneſs, death and love thou oweſt thine all? Art thou mourning that thou miſſeſt him no more? but ſtill art thou determined

mined to abide by him? Is the pride of thy ſpirit bowed to a thankful acceptance of his righteouſneſs and grace? and if thou canſt not reach that height as to ſee thine own intereſt in him, art thou following hard after him? and amidſt all the fears and infirmities of thy preſent ſtate, art thou ſometimes preſſing forwards with a holy impatience to that day, when thou ſhalt join in the praiſes of thoſe, who are aſcribing *bleſſing, and honour, and glory, and power unto him that ſitteth upon the throne, and unto the Lamb for ever and ever?*

SERMON

SERMON VI.

AIAH xlv. former part of the 24th Verſe.

'ely, ſhall one ſay, in the Lord have I righteouſneſs.

HAVING in the proſecution of our ſubject explained the nature of that righteouſneſs which we have in the Lord Jeſus Chriſt our juſtification; ſtated the way in which come to have an intereſt in it; and traced at large that diſpoſition and tendency of l, which believers believe and diſcover to-ds it: Let us now proceed in the *ourth* and *laſt* place, to repreſent the per-ion and value of this righteouſneſs: how rious it is in itſelf, and how full and exten-: to anſwer all the purpoſes for which we nt it. And

. It is the righteouſneſs of a glorious per-; for it is the righteouſneſs of one, who is d as well as man. In that obedience which Chriſt

Chriſt performed, and in thoſe ſufferings which he ſuſtained in the room and ſtead of his people, he is to be conſidered not only, not merely as man, but as he was and is God-man; as truly God, as really man; and God man in the one Perſon of the Mediator: And ſo near was the union of the two natures in the Perſon of our Immanuel, that from it reſults a communication of properties and characters, ſo that what was proper to one nature, and is only true of that, is predicated of the other, or rather of the perſon conſtituted of both.

We have a paſſage from Chriſt's own mouth in his conference with Nicodemus, that will help to explain this; and as our Lord was then gradually opening out to him the method of ſalvation, he ſeems to aim at giving him ſome notices of the conſtitution of his own perſon, by whom this ſalvation was to be effected: To this purpoſe he tells him, John iii. 13. *And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* Chriſt in his human nature was not then in heaven, but engaged in a perſonal conference with Nicodemus on earth; but he was then in heaven as to his divine nature; and ſo what belonged to one nature only is predicated of the perſon. We have other paſſages in which our Lord ſpeaks of himſelf in the ſame manner; as when he tells his diſciples upon one occaſion, *me ye have not always with you*, Mark xiv. 7. and on another, *Lo, I am with you alway, even unto the end of the world*, Matth. xxviii. 20. In his human nature he was not to be always with his diſciples, but

was

as ſoon to leave them, and *the heavens muſt receive him, until the times of reſtitution of all things*; whilſt in his divine nature he would preſent with his churches to the end of the orld.

It is thus in the caſe before us; Chriſt had inferior and created nature, as to which he as one of us; and with reſpect to this nature obeyed, and ſuffered, and wrought out righouſneſs. But then he likewiſe had another d ſuperior nature, with reſpect to which he *ught it no robbery to be equal with God, and as over all, God bleſſed for ever.* And as to is nature he was eternally exalted above all ſibility of obeying, or ſuffering. Now as riſt was thus a complex Perſon conſtituted two natures ſo vaſtly different, we find ſe things predicated of him with reſpect to ſufferings and death, which were, and could only true of him as to one of thoſe natures. we read, that God *purchaſed the Church, th his own blood* ——— that *the Lord of glory s crucified* ——— and *that God laid down his for us.* Not that Chriſt as God ſhed his od, or was crucified and laid down his life, it were blaſphemy to ſuppoſe; but he that s God as well as man, did this. By vertue of near and inſeparable union of the two ures in the Perſon of our Immanuel, what onged to one nature only, belonged only to *finite, paſſible, mortal* nature, is predicated the other; the ſufferings of the one nae are ſpoken of as the ſufferings of the other, rather, as I ſaid, of the Perſon conſtituted

of both *. The divine nature not only ſupported him in all his ſufferings, but influenced into them. All along the union between the two natures ſubſiſted, ſo that, not the divine nature

* We have no union in our world, that can be ſuppoſed to come up to this myſterious and adorable union of the divine and human nature in the one Perſon of the Mediator. What ſeems to bear the neareſt reſemblance to it, is the union of ſoul and body, a material and an immaterial principle, in man. And this, I apprehend, may in ſome meaſure aſſiſt our conceptions as to what I was taking notice of above, the having ſuch very different things predicated of the Perſon of Chriſt. For by virtue of the union of ſoul and body in man, the properties of ſoul and body which are ſo very different, are affirmed of the Perſon, though agreeing only to one of the principles, of which he is conſtituted. Thus, for inſtance, we ſay of Peter, that he is fair, well-proportioned, *&c.* though only ſo with reſpect to his body; and that he is learned, wiſe, thoughtful, *&c.* tho' only ſo with reſpect to his ſoul: That is, we affirm that of the perſon, which only agrees to one of the conſtituent principles of his nature conſidered by itſelf. In other inſtances we affirm that of the perſon which agrees to neither of the conſtituent principles of his nature conſidered alone, and is only true of the man as conſtituted of both; as when we ſay of Peter, that he ſerved his country with honour, purchaſed ſuch an eſtate, *&c.* here we attribute that to Peter, which belongs neither to ſoul or body conſidered alone, but only to the man as compounded of both. And thus it is with reſpect to Chriſt, by virtue of the wonderful union of two ſuch diſtinct natures in his perſon. When we ſay of him, that he ſuffered and died, we mean it of his human nature only: when we ſay of him, that he *thought it no robbery to be equal with God*, that he is omniſcient, omnipreſent, *&c.* we mean it only with reſpect to his divine nature; and when we ſay

nature by itſelf, nor the human by itſelf, but the Perſon conſtituted of both was the principle of all he did, and ſuffered as Mediator.

And as actions and ſufferings muſt be eſtimated by the dignity of the Perſon whoſe they are, what muſt be the excellency and efficacy of the obedience and ſufferings of the Son of God? This made Chriſt's death a perfect atonement, and his blood an all-ſufficient ranſom; derived ſuch a value upon all he did and ſuffered, as made it equal to all our guilt, and meritorious of every bleſſing. Hence we read, that there is an infinitely ſuperior efficacy in the *blood of Chriſt* to that of all the ſacrifices under the law; becauſe *through the eternal Spirit, he offered himſelf without ſpot to God*, Heb. ix. 14. And that by *himſelf he purged our ſins, who is the brightneſs of his Father's glory, and the expreſs image of his Perſon*, Heb. i. 3. So we are ſaid to *have redemption through his blood, even the forgiveneſs of ſins, who is the image of the inviſible God*, Col. i. 14, 15. and it is mentioned

ſay of him, that he is the Mediator, the Redeemer, and Saviour of ſinners, we mean it of his Perſon conſtituted of both natures. And as this union of the two natures, the human and divine, in the one Perſon of the Mediator does thus evidently lay a foundation for the ſeveral things, which are affirmed of him, and were done by him in the œconomy of our ſalvation, this ſhould ſatisfy us with reſpect to the conſtitution of his Perſon without indulging too nice and curious enquiries about the nature and *modus* of this union; things which God has not ſeen fit to reveal, and which we have the higheſt reaſon to believe are infinitely above our graſp. Vid. Brown's ſermons, page 115. Examinat. of Biſhop Burnet's Expoſit. of the 2d Article, page 36.

as his divine and moſt glorious name, that he is *Jehovah our righteouſneſs*, Jer. xxiii. 6. and this ſeems to be ſtrongly intimated in the text, *in the Lord*, [in Jehovah] *have I righteouſneſs*. And again; *In the Lord* [in Jehovah] *ſhall all the ſeed of Iſrael be juſtified*. It is probable that upon this account, among others, the righteouſneſs which we have in Chriſt for our juſtification, is deſcribed as the *righteouſneſs of God*, Rom. i. 17. x. iii. and *the righteouſneſs of God, and our Saviour Jeſus Chriſt*, 2 Pet. i. 1. As the righteouſneſs which God appointed, ſo the righteouſneſs which God wrought out in the Perſon of the Mediator. The righteouſneſs of him, who is God as well as man. The fulneſs of the Deity influences into it, and gives it a ſuperlative and everlaſting dignity and efficacy.

And how affecting, and at the ſame time how eſtabliſhing to faith is this? It is Jeſus the Son of God, and who is himſelf *over all God bleſſed for ever*, that obeyed and ſuffered that he might furniſh out this righteouſneſs. Not that he did this in his divine nature, that was eternally above all ſufferings and ſorrows, but in a nature that he aſſumed on purpoſe, that he might be in a capacity for it *.

Come,

* Ad hanc paſſionibus dignitatem conciliandum non requirebatur, ut *ipſa Divinitas*, vel Chriſtus qua Deus pateretur: Sufficiebat eum pati qui Deus eſt. Omnes enim actiones & paſſiones ſunt perſonæ, & a dignitate perſonæ æſtimantur, ac denominationem accipiunt, ut a *principio quod*, licet pro harum conditione attribuendæ ſint *naturæ* ex qua ortum habent, ut *principio quo*. *Witſ.* in Symbol. Exercitat. XV. Sect. 7.

Come, my ſoul, and adore this myſtery, tho' thou muſt never think to graſp and comprehend it! To ſee the eternal Son of God, obeying his own law; *the Lord of glory crucified:* The *fellow of the Lord of hoſts* ſmote by the ſword of his juſtice; Him, whom angels worſhip, and the heaven of heavens cannot contain, wrapt up in the meanneſs of our natures, and there dying that he might ſatisfy juſtice, work out righteouſneſs and obtain eternal redemption for us! Let the enemies of his croſs, and of his glory, rend his Deity from him, and then expect ſalvation by him: How is it conceivable that he, who is but a mere creature however dignified, ſhould take ſuch a load of guilt upon himſelf, meet the wrath of an Almighty God, ſtand up under it, and give infinite juſtice all that it did or could aſk? How is it poſſible that the ſtrength and righteouſneſs of a creature ſhould be the object of my faith, or a foundation on which to reſt the weight of my eternal hopes? But what a rock do I feel under me, when I anchor upon the ſtrength and righteouſneſs of one, who is God as well as man? Who had a human nature, that he might receive the wrath due to ſin; a divine nature that he might ſtand up under it. Was man, that he might obey and ſuffer; God, that he might add an infinite merit to his obedience and ſufferings. "What ſhall I ſay? Was man, that he might have a life to lay down for us; God, that the power of laying it down and taking it up again might be in his own hands. Was man, that he might die; God, that by death he might deſtroy him that had the power of death. Man,

that by his death he might ratify the new-covenant; God, that he might convey to the heirs of promiſe thoſe precious legacies of pardon and life. Man, that he might be a merciful high-prieſt touched with a feeling of our infirmities; God, that we coming boldly to the throne of grace, might find mercy and grace to help in every time of need *." *Hereby perceive we the love of God*, and in this we have the firmeſt foundation for our faith, *becauſe he laid down his life for us*, 1 John iii. 16.

Thus had both natures their reſpective influence into our redemption and ſalvation, and in the union of both was our Lord Jeſus Chriſt fitted in the moſt wonderful manner for all the work, that as Mediator was undertaken by him. As a late learned writer † has well expreſſed it; with whoſe words I ſhall take the liberty to ſhut up this head. "And as the divine and human "nature are perſonally united in Chriſt, ſo they "both concurred in effecting our redemption. "The human nature had the ſuffering part, "which was to be complete in its kind, and "then to receive the utmoſt perfection, and "become fully meritorious and expiatory, by "virtue of the union between the human and "the divine nature. The ſufferings of the *Son "of man*, in themſelves great beyond concep-"tion, and valuable beyond all compariſon, are "of infinite merit and efficacy, becauſe he is "the *Son of God*."

2. As

* Dr. Manton on Chriſt's eternal exiſtence. page 186.

† Jenkin's reaſonableneſs of the Chriſtian Religion. Vol. II. page 375.

2. As it is the righteouſneſs of a glorious perſon, ſo it is a righteouſneſs that is fully adequate to the purity and perfection of the divine law. Righteouſneſs, as we have had occaſion to obſerve, in the general nature of it lies in a conformity to ſome law, that is conſidered as the meaſure and ſtandard of it. And if we make the law of God, in its utmoſt extent and perfection, the meaſure and ſtandard by which to judge of Chriſt's righteouſneſs, we ſhall find it every way equal and commenſurate to it. The Apoſtle tells us, that he was *made of a woman, and made under the law*, Gal. iv 4. that very law, which we had broke: and as he was *made under it*, ſo he perfectly obeyed and anſwered it. The precept of the law which prescribes duty, he yielded perfect obedience to that; and the ſanction of the law, which threatens death in caſe of diſobedience, with equal ſubmiſſion he bowed to that, for he *became obedient to death*; and ſo in his active and paſſive obedience, provided for the honour of the law in all its requirements, and in its fulleſt extent. And though we were to ſuppoſe, that Chriſt's paſſive obedience ſeparate from his active, might deliver from the penal effects of ſin, or abſolve from its guilt; yet without a complete obedience performed to its commands, either by our ſelves, or by another for us, we ſhould ſtill want that which is eſſentially neceſſary to conſtitute us righteous in the ſight of God, and found a title to the bleſſings of eternal life. And ſo ſay, where there is proviſion made for the ſatisfaction of the law, with reſpect to the ſanc-

tion or penal part of it, that the law requires no more, inſiſts upon no more, and hath all the righteouſneſs that it calls for; nothing can be more injurious to the law, as it is the inſtrument of God's moral government, and as all its commands are of immutable and everlaſting obligation.

And, as obedience is the firſt and main thing that the law looks at, and to enforce which, is the primary end of its being given; without ſuch obedience performed to it, the great end of God in giving the law would be wholly loſt and fruſtrated. Nor can I ſee, how it can be reconciled with the wiſdom and goodneſs of God, to give a law at firſt of perfect obedience, and which, by the breach of it in one ſingle inſtance, ſubjected the whole world to its curſe; if at the ſame time, the law was of ſuch a complexion and nature, that it could be ſatisfied without ſuch obedience performed to it. And therefore, when the Apoſtle had repreſented Chriſt as the *end of the law for righteouſneſs*, Rom. x. 4. he preſently deſcribes the nature of that righteouſneſs, which the law calls for, as the condition of juſtification, as lying in *doing*, verſe 5. *for Moſes deſcribeth the righteouſneſs which is of the law, that the man which doeth thoſe things ſhall live by them.* And we are ſaid, *to be made righteous by the obedience of Chriſt*, that exact and perfect obedience, which he performed to the law in all its commands; as Adam's ſin, by which we are made guilty, lay in a diſobedience to this law, or in the poſitive and actual tranſgreſſion of it, Rom. v. 19. And the Apoſtle ſpeaks of God's *ſending his*

own

own Son in the likeneſs of ſinful fleſh, that the righteouſneſs of the law, all that righteouſneſs which the law has a right to inſiſt on, *might be fulfilled in us*, Rom viii 3, 4.

And, indeed, it is a very different thing to have done nothing for which the law can impeach and condemn us, and to be righteous in having fulfilled in a way of active obedience that righteouſneſs which the law requires of us. The former can only bring us into the ſtate in which Adam was before the fall, or into a ſtate in which we are no longer liable to the penalties threatened in the law to the tranſgreſſors of it; "for, *at beſt* it ſuppoſeth no more than "that a man as yet hath done nothing *actually* "*againſt the rule of righteouſneſs*. Now this "may be, when yet he hath performed none "of the duties required of him to conſtitute "him righteous *." And when we have not done this, nor ever can do it, in our own perſons, where muſt we apply for ſuch righteouſneſs, but only to the Lord Jeſus Chriſt, who was made under the law, as the Head and Repreſentative of his people, and in that capacity fulfilled that righteouſneſs, which the law requires in the fulleſt extent of it? There ſeems therefore, to be a neceſſity of the concurrence of both the active and paſſive obedience of Chriſt in our juſtification; and however we may diſtinguiſh between them, yet there is no poſſible room in the buſineſs of our juſtification to exclude either of them: nor can we do it without impairing that righteouſneſs, which God

* Vide Owen of Juſtification, page 380.

God hath provided for this purpoſe, in an eſſential branch of it.

Nor is it any objection to this, that the ſcripture ſo expreſsly aſcribes our juſtification to the death of Chriſt, Rom. v. 9. For this is not to be underſtood as though his active obedience did not concur with his paſſive, as a neceſſary part of that righteouſneſs, by which a guilty ſinner is juſtified, the obedience of his life with that of his death: But the death of Chriſt is eſpecially mentioned, as being the completion of his work; the laſt and finiſhing inſtance of that obedience which he performed to God, and beyond which the law could ask no more. In the joint obedience of his life, and of his death, Chriſt perfected that righteouſneſs which his people want, and *finiſhed the work which the Father gave him to do.*

And thus the law is far from loſing any of its glory, in the way of a ſinner's juſtification by the obedience and death of Chriſt; as the Prophet declares, Iſa. xlii. 21. *the Lord is well-pleaſed for his righteouſneſs ſake, he will magnify the law, and make it honourable.* Never, indeed, was the honour of the law ſo highly maintained as in the perfect obedience which Chriſt hath paid it. But having ſhewn at large in a former diſcourſe, that there is that in the righteouſneſs of Chriſt, which anſwers the law in its utmoſt perfection, I inſiſt no farther upon it: only ſo far as to improve this conſideration, to raiſe our value for this righteouſneſs, and engage us to abide by it, without attempting to add any thing to it, or ſet up any other righteouſneſs in competition with it. As the Apoſtle when

when he had, in the fore-cited paſſage, Rom. x. 4, 5. mentioned on the one hand, Chriſt as *the end of the law for righteouſneſs*; and on the other, the ſtrict terms of the law, as calling for perfect and ſinleſs obedience, as ever we hope to be juſtified by it, preſently falls into a train of reflections to this purpoſe, verſe 6, —— 11. *Say not in thine heart, who ſhall aſcend into heaven? (that is to bring Chriſt down from above.) Or who ſhall deſcend into the deep? (that is to bring up Chriſt again from the dead.)* As tho' there was ſomething ſtill wanting to be added to what Chriſt hath done and ſuffered, to make his righteouſneſs more complete and perfect than it is: But *what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the ſcripture ſaith, whoſoever believeth on him ſhall not be aſhamed.* In ſhort, ſo far as we overlook the abſolute purity and perfection of the law, ſo far we ſhall be in danger of growing cold of all the glories of this righteouſneſs, and of ſliding at length into a ſecret and habitual contempt of it. But on the other hand, were our minds filled and impreſſed with a ſuitable and lively ſenſe hereof, this would fix the conviction of the want of this righteouſneſs, teach us to bleſs God for it, ſettle our dependance on it, and determine us living and dying to abide by it. Add to this,

That

3. That being the righteouſneſs of ſo glorious a Perſon, and itſelf ſo fully adequate to the law of God, it muſt be extenſive and effectual to anſwer all the great and bleſſed purpoſes, for which it was deſigned, and we want it.

What indeed are the purpoſes, for which we want a juſtifying righteouſneſs, and for which this could be deſigned, which are not anſwered by it? Some have ſtated the matter thus: Chriſt's paſſive obedience in bearing the penalty, is what delivers us from the curſe of the law; whilſt his active obedience is fulfilling the precept with ſo much perfection, gives us a new title to heaven, and every bleſſing. But this perhaps may be too nice for us. Who ſhall dare to ſet bounds either to the active or paſſive obedience of Chriſt, or aſſign either of them its particular influence ſeparate from the other, in the œconomy of our redemption? However, thus far we may ſafely go, and here we are upon ſure grounds; that taking them both together they make that one complete, perfect, and everlaſting righteouſneſs, by which we are not only delivered from condemnation, but conſtituted righteous in the ſight of God; which we may plead againſt all the accuſations of Satan, the law, and conſcience; and which eſtabliſhes a firm and ſure title to all the bleſſings of the covenant, both thoſe of grace and thoſe of glory. Theſe are the purpoſes for which we want a juſtifying righteouſneſs; and how completely and fully are they anſwered in the righteouſneſs of Chriſt?

(1.) By

(1.) By this righteouſneſs we are abſolved from guilt, and freed from condemnation. If we view ourſelves as ſinners, or as chargeable with the breach of God's holy and righteous law, we are guilty and condemned in his ſight. Sin hath ſubjected us to the wrath and diſpleaſure of God, and the law condemns all without diſtinction; its language is the moſt dreadful, Gal. iii. 10. 'Curſed is every one that continueth not in all things which are written in 'the book of the law to do them:' And where is the guilty ſinner that can either anſwer its challenges, or ſtand before its terrors? But how full and bleſſed is the proviſion, which God hath made in Chriſt for our deliverance from this ſtate? 'He hath redeemed us from the 'curſe of the law, by being made a curſe for 'us; and God hath ſet him forth to be a pro-'pitiation through faith in his blood, to declare 'his righteouſneſs for the remiſſion of ſins.' The atonement in his blood is equal to all our guilt and what procures full remiſſion. 'He 'hath finiſhed tranſgreſſions and made an end 'of ſins;' expiated the guilt of ſin, and made a full end of all its power for condemnation, Dan. ix. 24. 'We have redemption through his 'blood, the forgiveneſs of ſins,' Eph i. 17. And 'God forgives for Chriſt's ſake,' Eph. iv. 32. And when he forgives thro' the blood of Chriſt, and for his ſake, 'he forgives all treſpaſſes; is 'faithful and juſt to forgive us our ſins, and to 'cleanſe us from all unrighteouſneſs: And there 'is no condemnation to them that are in him.'

Henceforth

Henceforth *he ſees no ſin* in his people, ſo as to charge it upon them to their condemnation; does not *impute ſin*, and *will remember it no more.* There is nothing in the guilt of ſin, but what the blood of Chriſt is effectual to expiate: *It cleanſeth from all ſin*, and we may ſafely truſt in it for free and full forgiveneſs. As the Apoſtle in this gives us the ſubſtance and glory of the goſpel, Acts xiii. 38, 39. 'Be 'it known unto you therefore, men and bre-'thren, that through this man is preached 'unto you the forgiveneſs of ſins: and by him 'all that believe are juſtified from all things, 'from which ye could not be juſtified by the 'law of Moſes.'

(2.) By this righteouſneſs we are juſtified, and conſtituted righteous in the ſight of God, So the Apoſtle repreſents the nature and value of the bleſſing of juſtification in oppoſition to the guilt and miſery of that ſtate into which we were brought by the ſin of Adam, Rom. x. 19. 'For as by one man's diſobedience many were 'made ſinners: So by the obedience of one, 'ſhall many be made righteous.' "We are as "truly righteous with the obedience of Chriſt "imputed to us, as Adam was or could have "been, by a complete righteouſneſs of his own "performance*:" And this is more than being barely pardoned. This righteouſneſs avails not only for the annulling the ſentence of the law, which lay againſt us, but in the imputation of it, the ſoul is made righteous in the ſight of God, and

* Dr. Owen of Communion, page 207.

ıccording to the conſtitution of the goſpel-
nant will for ever remain ſo. Such is the
import of the language of the text, *that*
e Lord we have righteouſneſs: and this the
ſtle repreſents in very ſignificant terms, as
reat end, why ſin was charged upon Chriſt,
e Surety of his people, 2 Cor. v. 21. 'For
hath made him to be ſin for us, who knew
ſin; that we might be made the righteouſ-
; of God in him,' *i. e.* might have in him
ighteouſneſs, which not only ſcreens from
ı and condemnation; but which brings in-
tate of perſonal and everlaſting acceptance
God, and in which we may be conſtituted
eous before him. There is not only a non-
tation of ſin, but an imputation of righte-
:ſs. So we read 'of the righteouſneſs of
d, which is by faith of Jeſus Chriſt unto
and upon all them that believe,' Rom. iii.
And, 'David deſcribeth the bleſſedneſs of
man unto whom God imputeth righte-
ıeſs without works,' Rom. iv. 6. And
great and exalted is this privilege? To
a righteouſneſs in which God declares and
ts as righteous: *to be accepted in the be-*
and have that righteouſneſs imputed to
ı believing, in which we are ſecure of
ıg full and gracious acceptance with God,
hrough which he will for ever ſmile, and

) The Chriſtian may plead this righteouſ-
ıgainſt the accuſations and challenges of all
nemies. As the Chriſtian has many and
rful enemies, it is no wonder to ſee them
often

often making objections to his ſtate, and forming grievous and bitter accuſations againſt him, eſpecially as he is too ready himſelf to furniſh them with matter of reproach and charge. The law againſt which he has ſinned, and is daily ſinning, how many and awful charges can it bring in againſt him? Satan is ſtyled 'the accuſer of the brethren, which accuſeth them 'before God day and night,' Rev. xii. 10. And how often is conſcience drawing up the indictment, and levelling it againſt the ſoul, perhaps loaded with a thouſand aggravations; But be it the one or the other of theſe enemies, or all of them, that are arraigning and condemning, there is that in the death and righteouſneſs of Chriſt, which is effectual to anſwer and obviate all their charges; as the Apoſtle upon this ground bids them all a holy defiance; Rom. viii. 33, 34. 'Who ſhall lay any thing to the 'charge of God's elect? It is God that juſtifi-'eth: Who is he that condemneth? It is Chriſt 'that died. Yea, rather that is riſen again, 'who is even at the right-hand of God, who 'alſo maketh interceſſion for us.' He looks to Chriſt dying to ſatisfy divine juſtice for ſin, riſing from the dead as having made ſuch ſatisfaction, gone to heaven in the virtue of his atoning ſacrifice, and there pleading the merit of his righteouſneſs and blood, and here he finds full and bleſſed relief. What can now affect the believer's ſtate, and bring him again into condemnation? The law muſt firſt ſtrike his ſurety, before it can implead the believer; nor can it invalidate his pardon, but it muſt firſt ſet aſide that righteouſneſs which he pleads in

arreſt

arreſt of judgment. And what accuſations can Satan bring in againſt him, which are not for ever anſwered in Chriſt's blood? And what ſatisfies the law, and ſilences Satan, ſhall not this ſatisfy and ſilence conſcience? Conſcience is nothing elſe but the echo of the voice of the law in the ſinner's boſom: and can we retreat to that which anſwers the law? this quiets conſcience, and lays the beſt foundation for peace. Hence *the blood of Chriſt* is ſaid to purge *conſcience from dead works*, Heb. ix. 14. And *being juſtified by faith, we have peace with God through him*, Rom. v. 1. The peace of thoſe who have no better righteouſneſs than their own, to cover their guilt, and bear them out at the bar of God, muſt be ſubject to perpetual alarms; every ſin is enough to ſhake it, and every view of the juſtice, holineſs, and authority of God is enough to ſupplant and overturn it. But when I can view myſelf clothed upon with a righteouſneſs that God approves, and the law cannot except againſt, with what humble hope may I lift up my face before him? That which ſatisfies God, ſhall it not pacify conſcience? and in what the law acquieſces as equal to all its demands, in retreating to ſuch a righteouſneſs, ſhall not every guilty fear ſubſide? Where God is reconciled, ſhall not conſcience be ſo too? And that which ſprinkles the throne of juſtice, and ſpeaks peace above, when the boſom is ſprinkled with it, ſhall it not bring the peace home, and maintain a bleſſed calm there? *The blood of ſprinkling ſpeaketh better things than that of Abel.*

(4.) This righteouſneſs gives a ſure and undoubted title to all the bleſſings of the covenant in their fulleſt extent.

All our title to the bleſſings of grace is built upon it. Through this righteouſneſs we have reconciliation to God, and are reſtored to his favour. Through this righteouſneſs we have near and delightful acceſs to God as a Father, and may approach him with humble hope and confidence as ſitting upon a throne of grace. Through it God ſays unto us, 'fury is not in 'him:' and admits, and even invites us 'to lay 'hold of his ſtrength, that we may make 'peace with him, and we ſhall make peace 'with him,' Iſa. xxvii. 4, 5. 'We obtain like 'precious faith, through the righteouſneſs of 'God, and our Saviour Jeſus Chriſt,' 2 Pet. ii. 1. And the gift of the Spirit, which is ſo eſſential to an intereſt in all other ſaving bleſſings, is only diſpenſed through him. 'We are 'ſaved by the waſhing of regeneration, and re-'newing of the Holy Ghoſt, which is ſhed on 'us abundantly through Jeſus Chriſt, Titus iii. 5, 6. 'And the bleſſing of Abraham is come 'upon the Gentiles through Jeſus Chriſt; that 'we might receive the promiſe of the Spirit,' Gal. iii. 14. Nor had the Spirit ever been given as the author of one ſaving grace, had not Chriſt opened the way for ſuch a gift by the merit of his death: as one * obſerves, "If the blood of "Chriſt had not been ſhed on the croſs, the Spirit "had not been poured forth from heaven. The "effuſion of the one, was the cauſe of the ef-"fuſion of the other. The rock that refreſh-

"ed

* Dr Bates, page 223.

" ed the Iſraelites in the deſert, did not pour " forth its miraculous waters, till it was ſtruck " by the rod of Moſes; to inſtruct us that Chriſt " our *ſpiritual* rock, muſt be ſtruck with the " curſe of the law, the *myſtical* rod of Moſes, " to communicate the waters of life to us, that " is, the Spirit, who is repreſented in ſcripture " under that element *." "

Finally, It is a righteouſneſs that eſtabliſhes a firm and ſure title to eternal life. In this train the Apoſtle lays out the believer's claim;

* And this is what ſome have, not improbably, thought was pointed out by the method, that was appointed under the law for the cleanſing the Leper, Lev. xiv 17. Where the direction is very expreſs and particular, *that the oil ſhould be put upon the blood of the treſpaſs offering*; or, as it is expreſſed in the 28th verſe, *upon the place of the blood of the treſpaſs-offering*. Firſt, The Leper was in ſuch and ſuch parts of the body to have the blood of the offering put upon him, and then to perfect his cleanſing, *the oil muſt be put upon the blood, the place of the blood*. Mr. Henry, upon the place, obſerves out of Biſhop Patrick, " That the blood ſeems to have been a token of for- " giveneſs, the oil for healing, for God firſt *forgiveth* " *our iniquities*, and then *healeth our diſeaſes*," Pſal. ciii. 3. And then adds, " wherever the blood of " Chriſt is applied for juſtification, the oil of the Spi- " rit is applied for ſanctification; for theſe two are in- " ſeparable, and both neceſſary to our acceptance with " God —— When the Leper was *ſprinkled*, the water " muſt have *blood in it*, verſe 5. When he was *a-* " *nointed*, the oil muſt have *blood under it*, to ſignify " that all the graces and comforts of the Spirit, all " his purifying, dignifying influences are owing to " the death of Chriſt: It is by his blood alone, that " we are *ſanctified*." See Mather on the types, page 321.

'that being juſtified by his grace, we ſhould be 'made heirs according to the hope of eternal 'life,' Titus iii. 7. 'And if children, then heirs; 'heirs of God, and joint-heirs with Chriſt,' Rom. viii. 17. 'And for this cauſe Chriſt is the 'Mediator of the New Teſtament, that by means 'of death, for the redemption of the tranſgreſ-'ſions that were under the firſt teſtament, they 'which are called might receive the promiſe of 'eternal inheritance,' Heb. ix. 15. 'and, whom 'God juſtifies, them he alſo glorifies,' Rom. viii. 30. Indeed, nothing but a perfect and complete righteouſneſs, can entitle to a perfect and complete bleſſedneſs. Hence it is abſolutely impoſſible, that we ſhould found a title to heaven upon any obedience or works of our own: as an eminent writer * obſerves, that "a man "might more reaſonably expect to buy *ſtars* "with *counters*, or to purchaſe a kingdom with "two mites, than think to purchaſe the hea-"venly kingdom by paying down his own du-"ties, and good works, which are no ways pro-"fitable to God, and bear no more proportion "to the infinite glory of heaven, than a ſingle "cypher does to the numberleſs ſand of the "ſea." But through this moſt perfect righteouſneſs of Chriſt, how does grace open out all its treaſures? By it the believer is reſtored to more, and greater privileges, than were loſt by ſin; nor can any thing be too great to be the object of that hope that is built upon it. 'We 'have boldneſs to enter into the holieſt by the 'blood of Jeſus,' Heb. x. 19. 'And Chriſt 'came

* Biſhop Hopkins, page 382.

'came, that his children might have life, and 'have it more abundantly,' John x. 10 'and, 'much more being juſtified by his blood, we 'ſhall be ſaved from wrath thro' him,' Rom. v. 9. Our title to every bleſſing is complete in him; and whilſt 'he is ſealed with that Holy 'Spirit of promiſe, which is the earneſt of our 'inheritance, until the redemption of the pur-'chaſed poſſeſſion,' how can the believer ſometimes extend his views, and his claims, and wait 'for the adoption, to wit, the redemption of 'the body;' *wait* the dawn of that day, when the body ſhall be redeemed from the power of the grave, and he ſhall, in his entire perſon, be put in full poſſeſſion of all that bleſſedneſs, which Chriſt hath purchaſed for the heirs of promiſe and ſalvation? Rom. viii. 23.

To ſum up all: The merit of the Redeemer's righteouſneſs, riſes higher than the evil and demerit of ſin; nor can there be any thing in the one to lay under wrath and condemnation, but there is an infinitely ſuperior efficacy in the other to deliver from it, and raiſe to life and glory. As the Apoſtle when inſtituting the parallel between the firſt and ſecond Adam, repreſenting the *one* as a head of death, and the *other* as a head of life, each to his reſpective ſeed, puts a *much more* upon the obedience and righteouſneſs of the one to juſtify and ſave, than upon the ſin and diſobedience of the other to condemn and deſtroy. 'But not as the offence, 'ſo alſo is the free gift. For if through the 'offence of one many be dead; much more the 'grace of God, and the gift by grace, which is 'by one man Jeſus Chriſt, hath abounded unto

'many. And not as it was by one that finned 'ſo is the gift: for the judgment was by one 'to condemnation; but the free gift is of many 'offences unto juſtification. For if by one 'man's offence death reigned by one; much 'more they which receive abundance of grace, 'and of the gift of righteouſneſs, ſhall reign in 'life by one Jeſus Chriſt. Therefore as by the 'offence of one, judgment came upon all men 'to condemnation: even ſo by the righteouſ-'neſs of one, the free gift came upon all men to 'juſtification of life,' Rom. v. 15,——18. Not, may the humble ſaint ſay, that I have deſerved heaven, or that there is any thing in any righteouſneſs of mine to entitle me to it; when I have done all, I am no better than an *unprofitable ſervant*: But as Chriſt hath purchaſed every bleſſing by the merit of his blood, upon that would I reſt all my claims: Nor is there any thing in the glories of the upper and eternal world, but what his righteouſneſs gives a firm title to, and will at laſt bring to the compleat and everlaſting poſſeſſion of. 'That as ſin hath 'reigned unto death, even ſo might grace reign 'through righteouſneſs unto eternal life, by Je-'ſus Chriſt our Lord,' Rom. v. 21.

Thus have I given a little view of the ſuperior excellency and efficacy of this righteouſneſs: It is the righteouſneſs of a glorious Perſon, the Son of God in our natures, and who is God bleſſed for ever: It is a righteouſneſs that is fully equal to the demands of the law in its utmoſt purity and perfection: And finally, is extenſive and effectual for all the purpoſes for which we want it: it abſolves from guilt,

guilt, and frees from condemnation; denominates and conſtitutes righteous in the ſight of God; is what the believer may plead againſt all the challenges and accuſations of Satan, the law, and his own conſcience; and what eſtabliſhes an undoubted title to all the bleſſings of the covenant, thoſe of grace, and thoſe of glory.

It only now remains to obviate ſome of the principal objections, with which our adverſaries of the church of Rome have aſſaulted this fundamental doctrine of the reformation; and would to God, there were no reaſons to join any others with them in the reproaches with which it has been loaded, and in the methods that have been taken to weaken and undermine it. I ſhall not take notice of every little difficulty that has been ſtarted, but hope to give a ſatisfactory reply to all thoſe objections that have any weight in them, from what quarter ſoever they may come. And,

I. It has been objected, that if Chriſt performed perfect obedience to the law in our room and ſtead, as it is ſuppoſed and pleaded he did, in working out this righteouſneſs, that we ſhall be exempted and diſcharged thereby from all obedience to it; for how can the law demand the debt of the ſurety and the principal too? And thus the doctrine of juſtification by Chriſt's righteouſneſs has been charged with opening a wide door to the worſt ſort of Antinomianiſm, by cancelling all the obligations of the moral law. To this I anſwer; that by

the obedience and death of Chriſt we are delivered from all obligations to obey the law under that view, and for thoſe ends, for which Chriſt was made under it, and obeyed it, that is, for the ſatisfaction of juſtice, for the working out a juſtifying righteouſneſs, and for the procuring and eſtabliſhing a title to the bleſſings of the new covenant: But it does by no means follow from thence, that we are delivered from obedience in every view, and for every purpoſe. The law, though it has been anſwered and ſatisfied as a covenant, ſtill remains, and eternally will do ſo, as a rule of life, and the ſtandard of all holy obedience; and our obligations to it under this view, are ſo far from being ſuperſeded by the perfect righteouſneſs, and meritorious obedience of Chriſt, that they are greatly enforced and ſtrengthned thereby: as the Apoſtle puts and anſwers the queſtion with a juſt abhorrence, Rom. iii. 31. *Do we then make void the law through faith? God forbid: Yea, we eſtabliſh the law.* We maintain the honour, purity, and perfection of the law; we are only delivered from it, as a covenant by that moſt perfect and complete obedience which Chriſt payed to it; but we ſtill look upon ourſelves under the higheſt obligations to conform to it as a rule: In point of duty, we obey it as the voice of our ſovereign Lord; in point of gratitude we obey it as the voice of our gracious Redeemer, *who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.*

II. It

II. It has been farther objected, that if we are juſtified by the perfect righteouſneſs of Chriſt imputed to us, then we are as righteous as Chriſt himſelf is. But we may as well argue, that the debtor is as rich as the ſurety, becauſe his debts are paid, and he ſtands clear in the eye of the law. Beſides, it is not the eſſential righteouſneſs of Chriſt as God that is imputed, but his righteouſneſs as man and Mediator. And when this righteouſneſs is imputed to the believer, ſo as to be made his, for the purpoſes of his juſtification and acceptance with God, Chriſt ſtill continues the ſeat and ſubject of it; it was wrought out by him, and is inherent in him, he alone is the author of it, and the honour of working of it out belongs to him alone. "Chriſt" as a judicious writer * has expreſſed it, "is the "efficient, and the ſubject of inherence of his "own active and paſſive obedience, but the im- "mediate benefit of it as ſatisfactory to the law "is the believer's, and he is denominated righ- "teous in that righteouſneſs, wrought out for "him, and accepted in his behalf." But how different is this from being righteous as Chriſt is?

A late celebrated commentator † has revived this objection, and endeavoured to give it a freſh edge, againſt the imputation of Chriſt's active

* Throughton's Lutherus redivivus, Part II. page 27.

† Dr. Whitby. See his diſcourſe upon the imputation of Chriſt's righteouſneſs, in anſwer to Biſhop Beveridge, at the the end of his Annotations on the firſt Epiſtle to the Corinthians.

active obedience for our juſtification, by pointing out ſeveral very great abſurdities, which, as he apprehends, follow upon it; tho' as far as I can ſee, without any great advantage to the cauſe which he eſpouſes with ſo much warmth. As when he pleads, that if we were juſtified by ſuch a perfect righteouſneſs, being thereupon completely righteous as Chriſt is, there would be no need nor room for the remiſſion of ſins to believers; or, as he ſtrongly puts it, they would have no more need to be pardoned than he had. But why no need nor room for the pardon of ſin, becauſe we are juſtified by a perfect righteouſneſs, when it is certain, that antecedently to the imputation of this righteouſneſs, we are under the guilt and condemnation of ſin, and after the imputation of it are ſinning daily, (neither of which can, in any ſenſe, be ſaid of him, whoſe this righteouſneſs originally is) and ſin is only pardoned through the imputation of it? There ſeems to be as little force in what this writer would inſinuate next, that this doctrine deſtroys Chriſt's interceſſion for us; for how perfect ſoever the righteouſneſs is by which we are juſtified, ſtill there is room for him to intercede, that his people may be brought into, and, notwithſtanding their daily and manifold ſins, continued in, that ſtate, in which they may enjoy the full advantage of it: And this I take to be at leaſt one great purport of Chriſt's interceſſion, and upon this foot the neceſſity of it ſtands, according to what the Apoſtle has obſerved, 1 John ii. 1. Nor is there any more weight in what this learned writer farther urges, that if we were juſtified by Chriſt's active

active obedience imputed to us, this would make his death unneceſſary to procure any farther righteouſneſs in our behalf, as having already in that a perfect and unſinning obedience, and what would give a full title to the promiſe, *do this and live.* It is, indeed, readily granted, that if man had continued in his integrity, there would have been no need of any but an active righteouſneſs for his juſtification: But as the law conſiders us as thoſe that have already broken it, and we are ſuch, the active obedience of Chriſt, however perfect in its kind, (and it is abſolutely ſo) ſeems not to be ſufficient for this purpoſe; becauſe this has nothing in it that anſwers to a violated law, a law that hath been already broken, and in conſequence thereof denounces its curſe. In order to a ſinner's juſtification, the honour of the threatning muſt be provided for as well as of the precept. But where were the proviſion for the honour of this, if we were to be juſtified only by a righteouſneſs that has no manner of relation to it, as the active righteouſneſs of Chriſt has not? Certainly, as the ſuffering the penalty cannot be ſaid to be all the righteouſneſs which the law requires; no more, in caſe of guilt already contracted, can obeying the precept. There are ſome other arguments drawn from the ſame topick that are urged by this writer; but as they ſeem to be of leſs force than thoſe already mentioned, let us go on.

III. But ſtill it is objected; how it is poſſible, that that righteouſneſs, which is in Chriſt, ſhould conſtitute us righteous? It is none of ours,

ours, how then can it be denominated and accounted ours? I anſwer, as well as Adam's diſobedience, which was perſonally his, be accounted ours: Or our ſins, the guilt of which was contracted by us, be charged upon Chriſt. And this is not done by any miſtake, or error, of judgment in the judge: The law looks upon the principal and the ſurety as one Perſon; and juſtly charges to the account of the one the payment which is made by the other.

What has been now ſaid of our being conſtituted guilty by the imputation of Adam's ſin unto us, farther ſatisfies the common difficulty that was objected before, that if we are juſtified by Chriſt's righteouſneſs imputed unto us, then we are as righteous as Chriſt is. For tho' by the imputation of Adam's ſin our ſtate is affected, and we really become guilty; yet there are many circumſtances and aggravations in Adam's ſin, which are peculiarly his: And it can no more be argued from our being juſtified by the imputation of Chriſt's righteouſneſs, that we are as righteous as he, than it can be argued from the imputation of Adam's ſin, that every one of his poſterity are in every reſpect as guilty and criminal in the ſight of God as Adam himſelf was *.

IV. Another objection againſt this doctrine and that has been much inſiſted on, has been drawn from the way and manner in which it has been ſuppoſed the Apoſtle James has repreſented

* Vide Ruin and Recovery of mankind, page 404.

preſented the doctrine of juſtification, which he illuſtrates by the inſtance of Abraham's offering up his ſon Iſaac, upon which he puts the queſtion, chap. ii. verſe 21. *Was not Abraham our Father juſtified by works, when he offered Iſaac his ſon upon the altar?* adding, verſe 24. *You ſee then how that by works a man is juſtified, and not by faith only.*

But, I think, a ſatisfactory account may eaſily be given of this ſeeming difficulty, and that upon a little examination it will appear, that there is an entire harmony between what the Apoſtle Paul has aſſerted, *that a man is juſtified by faith without the deeds of the law*, and what the Apoſtle James here aſſerts, concerning our being juſtified by works. The views of the two Apoſtles were entirely different: The one is ſhewing how a poor guilty ſinner may be juſtified in the ſight of God, the God againſt whom he hath ſinned, whoſe law he hath violated, *before whom every mouth muſt be ſtopped, and Jew and Gentile*, that is, *all the world become guilty*, Rom. iii. 9.——19. Now this being the queſtion with Paul, How a thus guilty ſinner may be juſtified, that is, be abſolved from his guilt, and accepted as righteous in the ſight of God, he ſhews with the fulleſt evidence that this cannot be by any works or righteouſneſs of his own; muſt therefore be by the righteouſneſs of another, even of the Lord Jeſus Chriſt, imputed of God and received by faith, or *accounted to the ſoul in believing*. And this he inſtances as the way, in which Abraham was juſtified, excluſively of all works whatever, Rom. iv. 3, 4, 5. Faith alone therefore juſti-

fies,

ſies, as that alone apprehends and pleads with God that righteouſneſs of Chriſt, by and for which we are juſtified. The Apoſtle James's view was very different. He is directing how thoſe, that made profeſſion of the goſpel might ſo behave, that the faith which they boaſted might appear to be true and genuine, and ſuch as God approves; and conſequently, that the perſons who had it were in a juſtified ſtate. To this purpoſe he tells us, that our faith muſt not be a dead, barren, fruitleſs, unactive faith: to boaſt of ſuch a faith, and talk of being juſtified by ſuch a faith, how vain? Inſtead of being juſtified by ſuch a faith, (a faith that is accompanied with none of the proper fruits of it in acts of mercy and charity) ſays he, *he ſhall have judgment without mercy that hath ſhewed no mercy*, verſe 13. And upon this he puts the queſtion, verſe 14. *What doth it profit, my brethren, though a man ſay he have faith, and have not works? can faith ſave him?* that is, ſuch a faith; adding, verſe 17. *Even ſo faith, if it hath not works, is dead alſo alone.* Faith without works is plainly a dead faith, and ſhall this faith juſtify and ſave? It is in reality no faith at all in the ſcripture ſenſe of the word; or, as the Apoſtle argues, no better than the faith of devils, *for they believe, and tremble*, ver. 19. And he goes on to ſhew, that Abraham's faith, that faith whereby that eminent Patriarch was juſtified, was far from being ſuch a faith. And for this he appeals to a well known and remarkable fact, ver. 21. *Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar?* That is did it not plainly

plainly appear by what Abraham did in obedience to the command of God in that ſignal inſtance of duty, that this was a true, real, lively faith, and that by this he approved himſelf to be a juſtified perſon? And the fact which the Apoſtle here refers to in proof of that juſtification, of which he was treating, plainly proves that it was not by this work, this act of obedience, that Abraham was juſtified; for he was long before this in a juſtified ſtate, as appears by Gen. xv. 6. where it is ſaid, *Abraham believed God; and he counted it to him for righteouſneſs:* which was according to the loweſt computation thirty years, and ſome have made it a great deal more, before the offering up of Iſaac. He was therefore long before he performed this inſtance of obedience, a juſtified perſon, and in a juſtified ſtate; conſequently, this could not be the ground and reaſon of his juſtification. His *being juſtified* therefore *by works*, can only mean, that this work, this inſtance of ready and dutiful obedience to the command of God in ſo trying a caſe was an evidence of the truth of his faith; conſequently, that he was a juſtified perſon. His works therefore did not juſtify his perſon, but his faith; and ſo evidence his juſtification. And the Apoſtle himſelf gives us a plain key to this as his meaning, when he obſerves, verſe 23. *that the ſcripture was fulfilled, which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs.* For how could he refer to this ſcripture, which ſpeaks of Abraham's being juſtified by faith, in proof of his being juſtified by works, but only as this freſh and eminent inſtance of Abraham's obe-

dience

dience proved the ſoundneſs and ſincerity of his faith, and ſo ſhewed him to be a juſtified perſon *?

Upon the whole, it appears to me with a good deal of evidence, upon a careful view of the whole paſſage, that the Apoſtle James was not ſtating the doctrine of juſtification, nor attempting to ſhew (which was the great queſtion, as I obſerved before, that the Apoſtle Paul was debating) how a perſon that is convicted of the breach of the law of God, and in conſequence of that, is under a ſentence of condemnation, may be juſtified, that is, be abſolved from his guilt, and brought into a ſtate of pardon and acceptance with God; this does not ſeem to be any part of the queſtion that the Apoſtle James had before him; nor does he intermeddle in it. He is only ſhewing, againſt the vain pretenſions of thoſe, who thought a mere notional and dogmatical ſenſe ſufficient for juſtification, how that faith by which we hope we are juſtified may evidence itſelf to be real, and conſequently, ſuch as

* Niſi Apoſtolus intelligeret juſtificationem iſtam Abrahami ex operibus *declarative* quorſum diceret ver. 23. *ſcripturam impletam fuiſſe* quum obtuli: filium, *quæ dicit Abrahamum credidiſſe Deo & illi imputatum fuiſſe ad juſtitiam.* Sane hoc abſurdiſſime diceretur ſi de proprie dicta juſtificatione intelligendum eſſet quomodo enim impleta dicitur ſcriptura qua loquitur de juſtificatione fidei, cum juſtificatus eſt ex operibus; ſed commodiſſime exponitur de declaratione qua fides ſeipſum probavit per opera, & tunc apparuit vere, & non hypocritice Abrahamum Deo credidiſſe, eamque fidem ut vivam & efficacem illi non abs re imputatam fuiſſe ad juſtitiam. Turret. De Concordia Pauli & Jacobi, &c.

as is of avail to juſtification; and this he ſhews can only be by works, the proper and genuine fruits of ſuch a faith: And it is under this view only, that he inſiſts upon the neceſſity of works to our juſtification; or, as evidences, both with reſpect to God and man, of the truth of that faith by which we are juſtified: I ſay, evidences, both with reſpect to God and man; for God himſelf ſpeaks of this noble inſtance of Abraham's obedience as an undoubted proof of his religious regard to him; Gen. xxii. 12. *Now I know that thou feareſt God*, "It is apparent from what thou haſt done, and thou "needeſt do no more to evidence it *." And ſurely man has no other way of knowing what our religious principles are, but by their fruits and effects, Matth. vii. 20. This view of the Apoſtle's deſign places the whole context in an eaſy light, perfectly agrees with what he ſays throughout upon the ſubject †, and gives a

S plain

* Patrick in loc.

† Beza has proved by ſeveral plain inſtances, that the word ἐτελειώθη is ſometimes uſed in this ſenſe. Vide in locum, ut & in Rom. iii. 4. & 1 Tim. iii. 16. And agreeable hereto is what the Apoſtle ſays, verſe 22.—*that by works was faith made perfect.* Not that works add any thing to the perfection of faith, but only evidence the ſoundneſs and ſincerity of it; as the fruit adds nothing to the perfection of the root, but only ſhews the ſtrength and vigour of it. And in this ſenſe the word τελειοῦται is uſed, 2 Cor. xii. 9, *my power* (τελεῖται) *is perfected in weakneſs*; that is, as Grotius remarks, is illuſtrated and ſhewn to be perfect. And 1 John ii. 5. *Whoſo keepeth his word, in him is the love of God perfected*: that is, fully evidenced and demonſtrated

plain and obvious method for reconciling the ſeeming difference between the two Apoſtles *.

I cannot conclude what has been ſaid, without obſerving, that they ſeem to me to do great injury to the character of an inſpired writer, who repreſent him as ſtating and explaining the doctrine of juſtification by faith, when it is certain that he makes no manner of mention of the death of Chriſt, nor hints any diſtant reference to that, and the intereſt it hath in our juſtification, though it is certain that every thing in our juſtification depends upon it. Nor do they mend the matter, who ſay that the Apoſtle James wrote on purpoſe to ſhew the true meaning of the Apoſtle Paul herein; for had he done ſo, would he have wholly paſſed that by, which Paul makes the whole baſis of his diſcourſe? But taking the Apoſtle's diſcourſe in the view in which I have placed it, all he ſays appears juſt and proper, his expreſſions have a peculiar ſtrength and force in

ſtrated to be in him. *Non poteſt quis validius oſtendere Dei amore Se teneri.* Grot. in loc. So 1 John iv. 12. *God dwelleth in us, and his love is perfected in us; τελειωμένη ἐστὶν, vere ac reipſa comprobatus,* truly made to appear to be in us. Beza in loc. Vid. Tull. Juſtif. Paul. page 153.

* If the queſtion be, as it is here, What ſort of faith is it by which a man ſhall be juſtified and accepted as ſincere; a faith without works, or a faith with works? St. Paul would have ſaid the ſame that James does here. If a man be juſtified by faith, yet his faith itſelf muſt be juſtified. *i. e.* ſhewn to be true faith, by his works. Wall's Critical Not. upon the New Teſtament.

em, his inſtances are well choſen, and e- thing is entirely conſiſtent with what the ures have delivered throughout upon this ct.

Another objection to this truth has been n from the manner, in which the good s of the ſaints are mentioned in that ſen- of abſolution which paſſes upon them in roceſs of the laſt day, Matth. xxv. 35, 36. an any thing be more evident, than that ood works of the ſaints are not mentioned as the cauſes of their juſtification and ac- nce to eternal life? Nor do they them- depend upon them for this purpoſe, as in from their reply, ver. 37——39. They as tho' themſelves hardly knew that they performed ſuch good works; moſt cer- , therefore, they are not what they truſt- , and had their dependance upon for their on and final acceptance with God; in light, and for this purpoſe they did not re- ber them, and would not know them *.

S 2 They

* Iſque adeo pii & electi, operum miſericordiæ aliis itorum non amplius recordabuntur, ut vix agno- ſe ea quæ a Chriſto in extremo judicio prædica- r, præſtitiſſe. Cauſa eſt, quia obſervarunt regu- lam Salvatoris, Matth. vi. 3. Sciunt etiam, opera ræſtita, imperfecta eſſe, & multa eis ob imbecilli- virium humanarum ad huc deeſſe: Secumque n. ſi vel maxime πανία τὰ διαταχθέντα fecerint, ſe ἀχρείυς eſſe, & vix debitam obedientiam præſtitiſſe. xvii. 10. Nedum aliquid promereri potuiſſe: ade- dulciſſimum hoc Δώρῃ ἐυλογημένοι, ex gratia & im- ione unici meriti Salvatoris iui audire. Semmi- um.

They are, therefore, only mentioned as they enter into the character of thoſe that ſhall be ſaved, and whom the righteous and merciful judge will acquit according to the tenor of the new covenant: As one * juſtly obſerves, that "Chriſt's righteouſneſs is never imputed to any "but where there is an inherent righteouſneſs "alſo; that is no cauſe *for our ſalvation*, but "the *character of the ſaved.*" A like inſtance to which we have in what our Lord ſays concerning Mary, Luke vii. 47. that *her ſins, which were many, were forgiven her; for ſhe loved much.* Where Mary's love to Chriſt is not mentioned as the cauſe of her forgiveneſs, but as the fruit and evidence of it: Whilſt ſtill the righteouſneſs of Chriſt, and the free grace of God in and through him, are what alone found and ſupport our claim and title to eternal life. Hence believers are deſcribed as *looking for the mercy of our Lord Jeſus Chriſt unto eternal life*, Jude, verſe 21. And the Apoſtle prays for Oneſiphorus, when recounting his many labours of love towards himſelf, 2 Tim. i. 16, —— 18. *The Lord grant unto him that he may find mercy of the Lord in that day.*

VI. But ſtill it is ſaid, if we are juſtified by the righteouſneſs of Chriſt alone, and faith therein without the concurrence of any works of ours, what need then of good works? I apprehend I have already obviated this difficulty, by ſhewing, that tho' we are not to be juſtified by our own works of obedience, yet are we

* How, Vol. II. Page 475.

nevertheleſs under the ſtrongeſt obligations obey the law as the unchangeable rule of du- *being not without law to God, but under the to Chriſt.* But I would farther add, that ' good works are not neceſſary as the cauſes means of our juſtification, which were to ſtrate the whole deſign of the goſpel. *for if hteouſneſs came by the law, then Chriſt is l in vain:* Yet are they ſtill neceſſary, as lences of the ſincerity of our faith, as teſti- nies of our love to God, as the means by ch we are to glorify him, and credit the pro- on we make of his grace, and, in one word, he way in which we muſt walk as ever we uld maintain communion with God here, get ſafe to heaven at laſt. And therefore Apoſtle Paul, who with ſo much ſtrength evidence eſtabliſhes the doctrine of juſtifi- on by faith in excluſion of all works; none e copious and earneſt than he in exhorting iſtians, upon all occaſions, to the diligent careful practice of them in their fulleſt ex- . And it is very remarkable to my preſent poſe, that when he had given a plain and account of the goſpel method of juſtifica- and ſalvation as being all of grace, Titus ; —— 7. *Not by works of righteouſneſs, which have done, but according to his mercy he ſav- s —— that being juſtified by his grace, we ld be made heirs according to the hope of eter- ife:* he preſently ſubjoins, verſe 8. *This is ithful ſaying, and theſe things I will that thou m conſtantly, that they which have believed od, might be careful to maintain good works: things are good and profitable unto men.*

I will conclude what I have to ſay upon this head, with a remark that I have ſomewhere met with in the writings of the excellent Dr. Owen, "that they, who know no uſe of good "works but to be juſtified thereby, ſeem to "know little or nothing of the whole goſpel."

REFLECTIONS.

1. WHAT a firm foundation does the righteouſneſs of Chriſt lay for our faith and hope in God! It is perfect and complete, and moſt extenſive to anſwer all our guilt; what infinite juſtice cannot impeach, nor an holy law charge with any defect. It is moreover, the righteouſneſs of a glorious perſon, the righteouſneſs of God-man Mediator; and the righteouſneſs of God-man Mediator, how effectual muſt it be for our relief, and how fully meritorious of every bleſſing? O how ſuitable is a Redeemer's righteouſneſs to our caſe and wants; and how ſafely may we venture the weight of our ſalvation upon it!

2. How nearly does it concern us to look after and ſecure an intereſt it it! The higheſt and greateſt purpoſes are anſwered by it; it is our only title to the bleſſings of ſalvation, and in vain do we hope to ſtand in judgment before God without it. Shall we not then look after our own intereſt in it? To this purpoſe we ſhould enquire —— What deep convictions we have had of our own want of it; and what engaging diſcoveries of its ſuperior excellency and glory. Have we received it by humble faith,

faith, and *do we count all things but loſs for the excellency of the knowledge of it?* Is our dependance drawn off from every thing elſe, and all our ſtreſs laid upon it for acceptance with God now? and when we look forwards to the great day of accounts, is this righteouſneſs the only ground of all our claims and hopes? And is that faith which we profeſs in it productive of the true and proper fruits of faith in our hearts and lives? In love to God, and all holy obedience?

3. How happy is the ſtate of believers! They have a righteouſneſs to fly to, and truſt in, that will be found ſufficient and effectual to protect from wrath, and entitle to every bleſſing. It is what diſarms the law, and anſwers the challenges of every enemy; ſcreens from the whole curſe due to ſin, and draws the ſting of every affliction; brings into a ſtate of favour and acceptance, and in it the humble ſaint ſhall at length lift up his face before the throne with everlaſting joy. On the other hand, and to conclude,

4. How great muſt be the miſery of thoſe who are without a goſpel-intereſt in this righteouſneſs, nor are ſeeking after it? What wilt thou do, O ſinner! when a holy, juſt and righteous God comes to debate with thee, and charge thy guilt home upon thee? when the law comes to open its terrors before thee, and thou ſeeſt awful juſtice cloſely purſuing thee, and thou ſhalt be found among thoſe, who have rejected the grace of God againſt themſelves? What an aggravation will this be of all thine other ſins?

Thoſe who under the power of unbelief reject the proviſion, which God hath made in death and righteouſneſs of Chriſt for their pardon, what do they but in effect take upon them to bear the guilt and puniſhment of their own ſins?

But I do but juſt hint theſe things; the fuller conſideration of which muſt be reſerved as the ſubject of our next diſcourſe.

SERMON

SERMON VII.

ISAIAH xlv. former part of the 24th Verſe.

Surely, ſhall one ſay, in the Lord have I righteouſneſs.

HAVING made ſome practical improvement of the ſeveral parts of our ſubject, as we went along; it only remains to conclude with ſuch inferences and reflections, as may offer themſelves upon the whole taken together in one view. And may the Spirit of God bring theſe truths home to our hearts and conſciences with ſaving pōwer! And,

1. Let us learn from what hath been ſaid, to turn in upon our own ſtate, and ſeriouſly conſider our need of this righteouſneſs. It is a great and glorious righteouſneſs, and what Chriſt hath wrought out at an infinite expence; all the labours of his life, and agonies of his death unite to complete it. Shall we not then be ſenſible of our want of it? To that purpoſe indeed,

indeed, was all this waſte, if we do not want this righteouſneſs; have any righteouſneſs of our own by which we may be juſtified, or if there be a poſſibility of our being juſtified in any other way?

Let us then pauſe a little, and examine our ſtate in reference to the law of God. That holy and perfect law, whoſe commands are ſo extenſive, and whoſe curſe is ſo awful, where is the obedience which we have paid it? In what plain and evident inſtances have we broken it? broken it in thought, in word, and in deed? And, if we are not convicted of groſs and open violations of it, and have eſcaped the greater pollutions that are in the world through luſts, to what irregular inclinations we have indulged, and how many ſecret propenſities to ſin can conſcience charge us with, all of which are directly contrary to the purity and ſpirituality of the law? Or, indeed, is there any one action of our lives that will bear weighing in this ballance? Would perſons be perſuaded thus to view themſelves in the glaſs of the law, how would it lead them into the knowledge of many ſins which now they are ready to overlook, cure them of that ſelf-flattery which is of ſo dangerous a nature, and give them that view of the plague of their own hearts, and the evil of their own ways, which would cover them with ſhame and confuſion?

And, whilſt we are convicted of ſo many offences againſt the law, have we any righteouſneſs of our own, by which we may content and ſatisfy it? We ought to have made it the rule of our obedience, and God will make it, in the Mediator's

Mediator's hand, the rule of his judgment; moſt certainly he will never juſtify the ſinner in any way, that ſhall give the law the leaſt occaſion of complaint. Indeed, could we bring in the righteouſneſs which the law calls for, the law would pronounce in our favour; *the man which doeth theſe things ſhall live by them.* Yea, but inſtead of *continuing in all things which are written in the book of the law to do them,* have we not *in many things offended all?* And are we not ſtill and daily offending? Surely then, with reſpect to the law, our caſe is the moſt deplorable, and all our hopes are for ever ſhipwrecked. We have broken it, and are fallen under the curſe of it; are every ways unable to fulfil it, and it is abſolutely impoſſible, that the guilty ſinful creature ſhould ever bring in a righteouſneſs, that the law of God will acquieſce in. The attempting it argues the utmoſt unacquaintedneſs with the ſpirituality and perfection of the law, and with the ſtate of our own ſouls. Is not this then our caſe, that we ſtand in need of a righteouſneſs to juſtify us? have none of our own that is ſufficient for this purpoſe, and muſt be for ever miſerable without it? And if this be, as moſt certainly it is our caſe, and the caſe of all mankind by nature without exception, what reaſon have we,

2. To bleſs God, that he hath provided ſuch a righteouſneſs; provided in it his Son, and opened out a way, in which we may be intereſted in it? How ſhould we adore his wiſdom and grace as ſhinning out herein!

We

We ſhould adore his wiſdom in the appointment and proviſion of this righteouſneſs. It is one of the moſt wonderful inſtances of the wiſdom of God, as diſplayed in the work of our redemption and ſalvation to provide in the Lord Jeſus Chriſt a righteouſneſs for our juſtification equal to our guilt, and in which there ſhould be at the ſame time an ample proviſion for his own glory. Upon which account Chriſt himſelf is called *the wiſdom of God*, 1 Cor. i. 24. And *all the treaſures of wiſdom and knowledge* are ſaid *to be hid in him*, Col. iii. 3. And in the diſpenſation of pardoning grace by him, God is ſaid to *have abounded towards us all in wiſdom and prudence*, Eph. i. 8. Had all the men on earth, and angels in heaven, been called together to have ſat in counſel upon this enquiry, how a guilty ſinner might be juſtified, and juſtified in a way, in which God's higheſt indignation againſt ſin ſhould be manifeſted, and the honour of his law and juſtice maintained in their full glory, this would have non-pluſſed them all: *This knowledge had been too high for them*, they could not have attained it. This is that great myſtery of divine wiſdom which is opened out in the goſpel, *even the hidden wiſdom which God ordained before the world unto our glory*, 1 Cor. ii. 7. And which contains thoſe *things* in it, *which the angels deſire to look into*, 1 Pet. i. 12. To ſee, the eternal Son of God ſubmitting to be made a curſe, that we might enjoy the bleſſing! to ſee, our life riſing out of his death, and our hopes flouriſhing upon his grave! to ſee, every bleſſing the guilty ſinner can want, the dear purchaſe of his blood, whilſt every

every bleſſing is diſpenſed to us, in the effect and gift of the freeſt and richeſt grace! a full atonement in his death, and yet the ſinner freely pardoned! in one word, God glorified, and the ſinner ſaved! There is ſomething in this method of grace, in this ſcheme of redemption, pardon and life, which bears upon it the cleareſt and moſt evident marks of the wiſdom of God, that inexpreſſible wiſdom which angels are contemplating with never-ceaſing wonder and delight. *To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wiſdom of God*, Eph. iii. 10.

We ſhould likewiſe adore and magnify the grace of God, as what ſhines out with an equal luſtre with his wiſdom thro' this whole ſcheme. It was this, that moved for the providing this righteouſneſs, when our circumſtances of guilt and miſery called ſo loudly for it, and ſubſtituted the glorious perſon who was to work it out; it was this that accepted it for the ſinner, when God the ſupreme Judge might have tyed him down to the terms of the firſt righteous covenant, and have inſiſted upon a perſonal and perfect righteouſneſs of his own; and eſtabliſhed a new and better covenant, in which it is freely made over to the believer; it is this, that reveals and makes known this righteouſneſs, tenders and publiſhes it in the goſpel for our acceptance; gives the ſinner a ſuitable and impreſſive conviction of the want of it, and faith in it, that faith whereby we receive and apply it, lay claim to it, and build all our hopes upon it; Finally, that in believing imputes it to

the

the ſoul, and juſtifies in and through it. Hence we are ſaid, to be *juſtified freely by his grace, through the redemption that is in Jeſus Chriſt*, Rom. iii. 24. And to *have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace*, Eph. i. 7. The Apoſtle well knew in his ſcheme, how to reconcile full atonement and juſtification by grace; a plenary ſatisfaction and free forgiveneſs though ſome men are ſo much at a loſs to reconcile them in theirs. And ſays the Apoſtle John, *herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins*, 1 John iv. 10. Such is the great appointment of the goſpel; and in every view of it grace ſhines out in its higheſt glory. What indeed can it be but the higheſt inſtance and expreſſion of the matchleſs grace and love of God, to appoint his own Son to take our nature upon him, and in that nature give up himſelf to the moſt grievous ſufferings and to death itſelf, to make atonement for ſin, and work out everlaſting righteouſneſs? *Thou ſenteſt thine own Son in the likeneſs of ſinful fleſh, and for ſin didſt condemn ſin in the fleſh; that the rightcouſneſs of the law might be fulfilled in us;* and *that we might be made the righteouſneſs of God in him.* How aſtoniſhing this grace! how immeaſurably great! Shall we not do honour to it, and with higheſt tranſports of joy exult in it? What ſins will it not pardon, and over what mountains of guilt and unworthineſs will it not perfect its own deſigns? *The grace of God, and the gift by grace hath abounded unto many:* and *where ſin abounded, grace did much more abound.* And what muſt that grace be, that

that *ſuperabounds* to all the aboundings of ſin? And with what glory will it ſhine out, when the top-ſtone ſhall be brought forth with the united acclamations of *grace, grace unto it?*

3. With what ſerioufneſs and diligence ſhould we enquire after our own intereſt in this righteouſneſs? Can we join the church in her language concerning it, *in the Lord have I righteouſneſs?* is this righteouſneſs ours, and are juſtified by and through it.

And as this is an enquiry of ſo great importance, I would take the liberty to enlarge upon it. Chriſt is the righteouſneſs of his people, their only juſtifying righteouſneſs; is he your and my righteouſneſs? There is no way of knowing this, that I can pretend to direct in, but by ſearching our hearts, under the guidance of the ſpirit of grace and truth, by the word of God, to ſee whether we know any thing of that frame and temper of ſoul, which correſponds to this righteouſneſs, and always is, according to the ſettled order of the goſpel, connected with an intereſt in it.

It is a righteouſneſs that muſt be received by faith; and that is always received with a very humbling ſenſe of our want of it, and certain miſery without it; and where faith acts ſuitably towards it, it will produce higheſt love to the Lord Jeſus Chriſt, the glorious Perſon who wrought it out, and be attended with ſuitable obedience. Such diſpoſitions as theſe we have ſeen the church expreſſing towards it; and by ſuch things as theſe, *let us ſearch and try ourſelves.* O my ſoul! be thou faithful herein.

(1.) Let

(1.) Let me begin this great enquiry by asking, how far our conſciences have been reached and filled with deep and lively convictions of the neceſſity of this righteouſneſs. I have obſerved before, that this is certainly our caſe, and the caſe of all mankind by nature, that we ſtand in need of ſuch a righteouſneſs: Have the convictions of this reached our hearts, and been impreſſed with evidence and power? What have we ſeen and felt of the evil of ſin, and of the corruption and depravity of our own hearts? Have we been humbled down at the foot of God under a ſenſe of our guilt, and been made to *lothe ourſelves for the evils, which we have committed in all our abominations?* and cannot we look to the matchleſs holineſs and purity of the law, but all our hopes of ſalvation by our own righteouſneſs are ſtruck down thereby? Have the convictions that have entered from this quarter been cloſe and impreſſive? Have our boſoms been penetrated by them? and, under the force and evidence hereof have we been brought to *put our mouths in the duſt before God*, and cry out with the poor convinced jaylor, Acts xvi. 31. *Sirs, what muſt I do to be ſaved?* and with that great multitude, whoſe hearts were ſavingly reached under the word, Acts ii. 37. *Men and brethren, what ſhall we do?*

Such an affecting and humbling ſenſe of ſin, and of our loſt periſhing condition by reaſon of it, always enters, and, under the influence of the Spirit, paves the way for a ſuitable reception of Chriſt's righteouſneſs; nor will it ever be welcome without it. Perſons may talk what they will of pardon and ſalvation by Chriſt, but ſure

I am

I am, none ever prized him as they ought, but thoſe who have taſted the bitterneſs of ſin, and had clear and juſt convictions of their guilt and miſery; as himſelf has told us, that *they that be whole need not a phyſician, but they that are ſick:* and that *he came not to call the righteous, but ſinners to repentance*, Matt. ix. 12, 13. The voice of his grace ſounds ſweet only in the awakened ſinners ears: To ſuch the proviſion and tidings of a better righteouſneſs than their own is moſt welcome. The beating of the ſtorm makes the harbour deſireable; and when we begin to feel how deep the wounds are which ſin hath given us, with what earneſtneſs ſhall we apply to the great phyſician of our ſouls for healing?

I cannot cloſe this head better than in the words of the pious and learned Dr Owen, whoſe praiſe has been long in the churches, not only for his unanſwerable defences of the great doctrines of the goſpel, but for his great inſight into every part of experimental religion and godlineſs. This excellent man, ſpeaking of the uſe of the law, and of the neceſſity of the precedency of its convictions unto the orderly propoſal and receiving of vangelical righteouſneſs into juſtification, and having aſſerted that a convinced ſinner is the only *ſubjectum capax juſtificationis*, have theſe remarkable words *; "Let no "man think to underſtand the goſpel, who "knoweth nothing of the law. God's conſtitu- "tion and the nature of the things themſelves, "have given the law the precedency with reſpect "unto ſinners; for *by the law is the knowledge* "*of ſin.* And goſpel-faith is the ſoul's acting

T "accord-

* Dr. Owen of Juſtification, page 111.

" according to the mind of God, or deliverance " from that ſtate and condition, which it is caſt " under by the law. " And all thoſe deſcrip- " tions of faith, which abound in the writings " of *learned men*, which do not at leaſt include " in them a *virtual* reſpect unto this ſtate and " condition, or the work of the law on the " conſciences of ſinners, are all of them vain " ſpeculations. There is nothing in this whole " doctrine that I will more firmly adhere unto, " than the neceſſity of the *convictions* mention- " ed previous unto true believing, without which " not one line of it can be underſtood aright, " and men do but beat the air in their conten- " tions about it."

(2.) Have we ſeen the abſolute inſufficiency of our own righteouſneſs for our juſtification before God, and been brought chearfully and entirely to diſclaim it for this purpoſe? It muſt come to this, before the righteouſneſs of Chriſt will be prized, or can be received in the way that the goſpel directs. Dagon and the Ark of God could not ſtand together: Nor can ſelf in its pretenſion conſiſt with that ſupreme regard, which we owe to Chriſt, and the grace of God as exerciſed in and through him. It was the ſin of the Jews, and what in the end proved fatal to them, that *they ſought righteouſneſs as it were by the works of the law*; and *being ignorant of God's righteouſneſs went about to eſtabliſh their own.* And the ſelf-juſtifying Phariſee, in the goſpel, Luke xviii. how does he approach God full of himſelf, *thanking him he was not as other men*, and producing a long liſt of his own duties and performances as his title and recommendation

mendation to the divine favour? Whilſt in a quite contrary ſpirit, the poor convincing, ſelf-judging Publican, how low does he bend, and with what humble diffidence in himſelf does he draw near? He hardly dares ſo much as *lift up his eyes to heaven, but ſmites upon his breaſt*, and when he opens his mouth, what is his plea but the alone mercy of God? *God be merciful to me a ſinner:* You hear nothing of his own righteouſneſs as the matter of his juſtification, of his own obedience as the ground of his acceptance. He judges himſelf, that he may not be judged. The mercy there is with God he will plead that, and in that alone will he hope; and whatever he has of his own, ſhall be kept quite out of ſight, unleſs it be to arraign and condemn himſelf for it.

And upon this foot the whole plan of the goſpel is formed, and all the experiences of the ſaints are moulded. *Moſes deſcribeth the righteouſneſs which is of the law, that the man which doeth thoſe things ſhall live by them:* According to the principles of the law, we are to be juſtified by our own obedience, Rom. x. 5. On the contrary, *the righteouſneſs which is of faith*, that way of juſtification which the goſpel inſtitutes, *ſpeaketh on this wiſe: that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs;* believeth in Chriſt unto that righteouſneſs for juſtification, which he hath not, nor can have in himſelf, verſe 6, 9, 10. And ſays the Apoſtle elſewhere, inſtancing how far our own works of obedience are

from being the ground and reaſon of our juſtification, *God juſtifieth the ungodly;* that is, thoſe who have no righteouſneſs of their own to plead for their juſtification; *and imputeth righteouſneſs without works*, Rom. iv. 5, 6. Not therefore by the ſincereſt and beſt works of our own, but by humble faith in the mercy of God, and the righteouſneſs of Chriſt, ſo only can we be juſtified. Haſt thou then been brought entirely to diſclaim all confidence in thine own righteouſneſs for thy juſtification? Seen the utter inſufficiency of it for this purpoſe, and been brought in the chearful denials of faith to renounce and relinquiſh it? With the great Apoſtle and in his excellent ſpirit, *counting all things but loſs, for the excellency of the knowledge of Chriſt: and but dung that thou mayeſt win Chriſt, and be found in him.* Hence,

(3.) Have we by faith received this righteouſneſs, and been brought to an humble and ſtedfaſt reliance upon it? Do we indeed approve of it, and acquieſce in it; conſent to receive it for the purpoſes for which it was deſigned, and make it the great foundation of our dependance and all our hopes? This (as hath been formerly hinted) is the proper work of faith, and its moſt vital act as juſtifying; to receive the righteouſneſs of Chriſt for our pardon and acceptance with God; to receive him as the Saviour of ſinners, and the *atonement* in him: *Receiving Chriſt, and believing on his name*, in ſcripture-language, ſignify the ſame thing, John i. 12. and ſaints are ſaid, *to receive the bleſſing from the Lord, and righteouſneſs from the God of our ſalvation*, Pſal. xxiv. 5. The goſpel itſelf is nothing

thing elſe but a gracious propoſal of Chriſt, and his righteouſneſs to ſinners for their acceptance. Have we cloſed with this goſpel? and do we heartily conſent to the gracious terms of it? Are we fixing the eye of our faith diſtinctly and ſteadily upon Chriſt? and whilſt we give the firmeſt credit to the great things the goſpel reveals concerning him, and the way of ſalvation by him, are we willing to be ſaved by him in his own way? accordingly, do we throw open the everlaſting doors to him, and bid him welcome, *Come in thou bleſſed of the Lord?* O that Chriſt by his Spirit would enter, and take full poſſeſſion of my ſoul!

And whilſt we thus accept of Chriſt, is it in the full extent of his Mediatorial character; and and in the ſame latitude in which the goſpel exhibits him? Not only as our *righteouſneſs* to pardon and juſtify us, but as our *ſanctification*, to purify and cleanſe us: Not only as our prieſt to atone for us, but as our king to govern us, and form us into a dutiful ſubjection to himſelf. And are we determined through grace to abide by him? Is our dependance on him fixt? And whilſt we ſee our deareſt intereſts in his hands, is this our point of reſt, and are we ſaying, *if we periſh, we will periſh here?*

Speak then, ſoul; and though thou canſt not ſay with the full aſſurance of faith, that thou haſt an intereſt in Chriſt, and his righteouſneſs, art thou ſteady and determined in thy adherence to him? *Doſt thou cleave to him as an all-ſufficient Saviour?* Can you never ſit down to reſt, nor call yourſelf happy without an intereſt in him? Cannot you bear the thoughts of reſign-

ing our claim, and being ſeparated from him? and if beat off here, do not you know to whom to look, and where elſe to apply? As Peter, when his ſtedfaſt adherence to Chriſt was called in queſtion, reſolutely replied, *Lord, to whom ſhall we go? Thou haſt the words of eternal life*, John. vi. 68. I know the Chriſtian is meeting with many things to unſettle his hopes; but where the ſoul hath had a ſpiritual diſcovery of excellency and ſuitableneſs of Chriſt, ſuch a man will not eaſily forgo his dependance on him *He that believeth, hath the witneſs in himſelf*, 1 John v. 10 There is ſomething in goſpel-truths, when received by faith, and impreſſed upon the heart with power that brings eſtabliſhment along with it: And it is then that every thing in Chriſt is dear, when we can live upon the fulneſs of his righteouſneſs and grace under a ſenſe of our own manifold ſins and wants. Hence farther,

(4.) Has that view which we have had of Chriſt, kindled in our boſoms real and ſupreme affection to him? They that know him, as in *whom they have all righteouſneſs*, cannot but love him; and *to them, that*, under this engaging view, *believe in him he is precious*, 1 Pet. ii. 7. True *faith* in Chriſt as our righteouſneſs, *will work by love*: and the firmer and ſtronger our faith is in him, the warmer will be the flame of our love towards him. His perſon will be dear and amiable, *the chiefeſt among ten thouſand*, and the *altogether lovely*: *We behe'd*, ſays the Evangeliſt, *his glory, the glory as of the only begotten of the Father, full of grace and truth*, John i. 14. Faith ſees thoſe glories in the Perſon of Chriſt, as God-man Mediator, that make him ſupreme

in

in the eſteem of the ſoul, and cauſe all its affections to unite and center in him.

And where Chriſt is thus loved upon account of his perſonal excellencies and glories, his work as Mediator will have an anſwerable and the higheſt place in our regards. We ſhall rejoice in him as bowing to the burden of our guilt, and taking the heavy load upon himſelf, *bearing our ſin in his own body on the tree;* We ſhall glory in him as ſatisfying all the demands of infinite unyielding juſtice, and *bringing in everlaſting righteouſneſs:* We ſhall follow him from his croſs to his throne, and with ſacred joy ſee him purſuing the great deſigns of his death, in all the glories of his exalted ſtate: With a holy impatience we ſhall breathe after farther diſcoveries, and clearer views of his grace and fulneſs, and our own intereſt therein; and in what way ſoever he makes himſelf known, we ſhall bow to every intimation of his will, and in all things ſtudy to honour him, and be to his praiſe. Our conſtant and moſt delightful care will be, to approve ourſelves to him, and *none of his commandments will be grievous.* We ſhall love his people, his ways, his ordinances, and his worſhip; every thing that bears his image, and is inſcribed with his authority; that comes from him and leads to him, and by means of which we may be aſſiſted to keep up our communion with him: And when we can attain no higher nor better evidences of our love, we ſhall ſtill have this left us, a holy mourning that we love him no more, and a holy deſire that we may love him better; whilſt we ſhall ſtill be eſſaying to join the Apoſtle, when he thought his love to Chriſt was called in

queſtion, John xxi. 17. *Lord, thou knoweſt all things, thou knoweſt that I love thee.*

The efficacy of faith is ſeen in nothing more than in filling the heart with ſuch love to Chriſt as this. And where the heart is filled with ſuch love, and brought under the influence and power of it; what an evidence will this be of our intereſt in him? Such may without preſumption claim in all his fulneſs, and join in the language of our text, *in the Lord have I righteouſneſs.* As in the caſe of Mary, Luke vii. 47. *Her many ſins were forgiven; for ſhe loved much.* On the other hand, what are we in religion without this; I mean without ſome real working of love to Chriſt, under a ſenſe of love to us? *Grace be with all them that love our Lord Jeſus Chriſt in ſincerity*, Eph. vi. 24. Grace and bleſſing reſt upon the head of all true lovers of the Lord Jeſus Chriſt, But what black characters does the Apoſtle deſcribe the miſery of thoſe who are without ſuch a principle of unfeigned love to Chriſt; know, experience, and expreſs nothing of it? 1 Cor. xvi. 22. *If any man love not the Lord Jeſus Chriſt, let him be Anathama, Maranatha.* Nothing, indeed, can be a more awful ſymptom: And where perſons take up a profeſſion of religion, and there is nothing of true love to Chriſt at the bottom to feed and animate it, what is ſuch profeſſion, how fair and ſpecious ſoever it may look, but a mere empty, lifeleſs form, a ſhadow of religion and no more?

(5.) Is our faith in Chriſt productive of real holineſs? Does it purify the heart, lay the ax to the root of ſin, and engage in a vigorous and ſucceſsful oppoſition to its reign and power?

Whilſt

Whilſt we rejoice in Chriſt, as *having all righteouſneſs in him*, and as *made of God unto us righteouſneſs*, is *he made of God unto us ſanctification?* And are we *waſhed, and ſanctified*, as well as *juſtified in his name*, and by faith in him? Are we acquainted with the agency of his Spirit for holineſs, as well as the efficacy of his blood for pardon? And whilſt we build all the hopes of the one upon the merit of his death, do we derive from him as our living head all that grace that is effectual for the other? Are we *waſhing in the fountain opened for ſin, and for uncleanneſs?* and does that *grace, that brings ſalvation*, and animates all our hopes of it, *teach us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world?* Does it teach us *to deny our ſelves*, our deareſt luſts, and every intereſt, and every enjoyment of life, when ſet in competition with a Redeemer's glory? Does it *overcome the world? Thro' the croſs of Chriſt is the world crucified to us, and we unto it?* And we are *entreated*, and *perſuaded by the mercies of God, to preſent our bodies a living ſacrifice, holy, and acceptable to God, which is our reaſonable ſervice?* This is the genuine and peculiar tendency of that grace, which appears in Chriſt for pardon and ſalvation: When turned into a principle, and received in its power, it will produce true holineſs of heart and life. And for any to ſeparate the righteouſneſs of Chriſt for juſtification from the work of the Spirit in ſanctification and perſonal holineſs, is to tear in pieces the whole goſpel.

Nothing, indeed, can be more monſtrous, than to boaſt of the privileges of the goſpel, whilſt

our

our hearts are full of enmity to that holineſs that breaths through it, and our lives are the reverſe to its whole deſign. To ſuch carnal goſpellers as theſe it was, that the Apoſtle James addreſſed himſelf, Jam. ii. 20. *But wilt thou know, O vain man, that faith without works is dead?* adding verſe 24, 26. *Ye ſee then, how that by works a man is juſtified, and not by faith only. For as the body without the ſpirit is dead, ſo faith without works is dead alſo.* Intimating, that it is not a *dead faith*, that juſtifies, a faith that goes no farther than a cold ſpeculative aſſent to the truths of the goſpel, and is without any effect and influence either upon the heart or life; but ſuch a faith as is attended with real holineſs, and is productive of true obedience; this and no other is the faith that juſtifies. And when things are taken in this connection, it is the vileſt reproach upon the doctrine of juſtification by faith, that it is an enemy to good works: And never were the duties of holineſs and new obedience ſo ſtrongly enforced and ſo warmly preſſed as by the grace of the goſpel; not indeed as the ground and reaſon of our juſtification (the honour of that belongs to him alone, in whom *we have all righteouſneſs*) but as the inſeparable attendants of that faith, by which we are juſtified, as ſuch faith is the only ſpring and principle of them. Hence,

4. How ſhould thoſe, who hope they are intereſted in the righteouſneſs of Chriſt for juſtification, improve this doctrine as the ſtrongeſt motive to holineſs and good works? The whole ſcheme of the goſpel has a peculiar and moſt powerful

powerful tendency this way. Hence it is deſcribed to be, *the doctrine which is according to godlineſs*, 1 Tim. vi. 3. and *the truth which is after godlineſs*, Tit. i. 1. Nor ſhall this moſt important article of our faith be excluded this honour; every thing in it is the moſt friendly to the intereſts of holineſs, and practical godlineſs.

In this way of our pardon and juſtification what an affecting repreſentation we have of the evil of ſin? True; we ſee it pardoned, and paſſed by; but in what a coſtly way, and thro' what precious blood? Judge of the evil of ſin by the blood that was ſhed to expiate it; and how *exceeding ſinful* muſt that be, and how hateful in the ſight of God, which it was not ſuitable either to the perfections of his nature, or the dignity of his government to pardon, without giving ſuch amazing proof of his abhorrence of it? and can our indignation be too warm againſt that, which nailed the Son of God to the croſs, pierced him with ſuch ſorrows, and wounded him to the death? See him groaning, bleeding, dying; ſee him making his ſoul an offering for ſin, and pouring out his ſoul to death; the bitter cup wrung into his boſom, and the beloved Son crying out as forſaken of his God; what words can expreſs, or heart conceive the evil of ſin, that hath done all this? No ſuch demonſtration of the evil of ſin ever was given before, or ever can be given again. What a powerful engagement ſhould this be to forſake it, *to die unto it*, and *ſay unto it, get thee hence?* As the Apoſtle argues, Rom. vi. 2. *How ſhall we that are dead to ſin, live any longer therein?* For thoſe that profeſs themſelves *to be dead to ſin*, by the death of Chriſt

Chriſt, *to live any longer therein*, what a contradiction to his death and all their hopes in it?

And how ſhould that love, that ſhines out in the way of redemption and pardon by the death and righteouſneſs of Chriſt, fill us with the higheſt love to him, and quicken us to all the returns of gratitude and obedience? 'For 'the love of God conſtraineth us, becauſe we 'thus judge, that if one died for all, then were 'all dead: And that he died for all, that they 'which live ſhould not henceforth live unto 'themſelves, but unto him which died for them, 'and roſe again,' 2 Cor. v. 14, 15. Nothing has ſo conſtraining an efficacy as this, when it enters the heart with power This determines us for the Redeemer's ſervice, and animates our diligence therein. This fixes the heart for him, and gives life and vigour to every holy reſolution. Such will give themſelves to the Lord; be for him, and not for another, and with growing delight preſs forwards in his way: They know they can never do enough for him, who has done ſo much for them; it is perhaps one of the greateſt burdens of their lives, that they do ſo little for him, and are no more to his praiſe: And the more their hopes of pardon, and every bleſſing are raiſed upon this bottom, the more ſtill they will fear to offend him, to grieve his ſpirit, to diſhonour his name and grace, and to ſin againſt him. In fine, never does the humble ſaint find his heart more warmed for every inſtance of love, duty, and obedience than when he can gain the cleareſt blood of Chriſt and of his gracious acceptance with God in and through him. This works upon the ingenuous mind, ſtrengthens the habit

habit of every grace, and whilſt it cheriſhes and improves his love, diſpoſes in the kindeſt manner for the right performance of every duty by which God may be glorified.

Upon the whole, for any to take encouragement to *continue in ſin, that grace may abound*, and upon a ſecure preſumption that the death and righteouſneſs of Chriſt will in the end avail for the pardon of it; what is this but to make *Chriſt the miniſter of ſin*, and wound him in his deareſt glory? It is, indeed the higheſt indignity we can offer to the grace of God: and where perſons are left to draw ſuch concluſions from it, nothing can be a more terrible ſymptom than this, that they have neither part nor lot in it. Let not perſons deceive themſelves: where any are going on in a courſe of ſin, and making proviſion for the fleſh to fulfil the luſts thereof; where they remain under the full unbroken power of reigning corruption; ſin is not their burden, nor do they expreſs any care to approve themſelves to God in a courſe of holy obedience whilſt they make a profeſſion of his grace, what a dangerous ſtate of ſoul does this deſcribe? and how plainly do ſuch perſons ſhew, that they know nothing of the grace of God in truth? 'Ungodly men turning the grace of God into 'laſciviouſneſs, and denying the only Lord God 'and our Lord Jeſus Chriſt.' Study then, Chriſtian, the grace of God in its tendency, and pray that it may be turned upon thy heart with power. Improve every privilege of the goſpel as a freſh motive to holineſs; and, whilſt you hope for pardon and ſalvation by the death of Chriſt, cleave unto him with full purpoſe of heart, and follow

follow, on to know him: 'Be growing up into 'him in all things, which is the head, even 'Chriſt; and as he died for ſin, reckon your-'ſelves to be dead indeed unto it; but alive unto 'God, through Jeſus Chriſt our Lord: And 'whilſt beholding as in a glaſs the glory of the 'Lord,' in the face of Jeſus Chriſt, pray that you may experience its transforming efficacy in your 'being changed into the ſame image, from 'glory to glory, even as by the Spirit of the 'Lord.' There is no way to keep up a comfortable ſenſe of the love of God, and of Chriſt without this; nor to anſwer the great purpoſes of his death, 'who gave himſelf for us, that he 'might redeem us from all iniquity, and purify 'to himſelf a peculiar people, zealous of good 'works: And bare our ſins in his own body 'on the tree, that we being dead to ſin ſhould 'live unto righteouſneſs.' And the experience of thoſe, who have taſted that the Lord is gracious, will abundantly teſtify, that never are they walking more humbly with God, more fortified againſt temptations, and filled with more delight and joy in preſſing forwards in all the ways of goſpel-holineſs and obedience, than when they can with believing views enter upon the love of Chriſt, and maintain a lively hope of pardon and ſalvation by him. To go on,

5. Is there ſo perfect and glorious a righteouſneſs in Chriſt? How ſhould we learn to prize it, to act faith in it, and in all our addreſſes to God for mercy plead it with him? We ſhould think highly and honourably of it; it is an all-ſufficient relief againſt all our guilt; what happily

pily anſwers to the extent and purity of the law of God, and gives him the glory of all his perfections: And as he hath provided, and we can want no other, we ſhould practically abide by this, and daily uſe and plead it. It may be proper a little diſtinctly to repreſent this.

Sinners ſhould learn to apply to and plead this righteouſneſs, when laid under deep and ſerious convictions of the guilt and miſery of their ſtate. This is often an hour of great diſtreſs and anguiſh of heart. And when a poor guilty ſinner is thus awakened to a humble and penitent ſenſe of his paſt ſin and guilt, and begins to ſee how loſt he is in himſelf, and to all help in the creature; feels his load, and is crying out in good earneſt, *what he ſhall do to be ſaved:* What a proper ſeaſon is this to look to the atonement in the blood of Chriſt, and the way of pardon and ſalvation by him? O may the convinced ſinner ſay, "here is that which ſuits my diſtreſs, "and ſpeaks me bleſſed relief: *It is a faithful "ſaying, and worthy of all acceptation, that "Chriſt came into the world to ſave ſinners, of "whom I am chief.* He hath ſatisfied the law "which I have broken, and anſwered all the "demands of divine juſtice; made full atone-"ment, and brought in all that righteouſneſs "which I want: Nor is there any thing in the "guilt of my ſins, nothing to ſwell the account, "but what his blood will be found effectual to "expiate." Upon this foot Chriſt invites thoſe *that labour and are heavy laden, to come unto him,* and promiſes, *he will give them reſt,* Matth. xi. 28. promiſes, that *thoſe that come, he will in no wiſe caſt out,* John vi. 37. and aſſures us, *that all*

manner

manner of ſin and blaſphemy ſhall be forgiven unto men, Matth. xii. 31. Only one ſin is excepted from the forgiveneſs of the goſpel, and that not becauſe it is ſo heinous, and there is no virtue in the blood of Chriſt to reach it; but becauſe of the direct and ſettled oppoſition and repugnancy, this ſin carries in its nature, to the way of pardon and ſalvation by him.

Believers ſhould likewiſe apply to and plead this righteouſneſs under a ſenſe of their daily ſins and miſcarriages. Theſe are many and ſometimes heinous. In their beſt duties they are ſinning, and when talking moſt humbly with God, how do thoſe infirmities abound, which call for daily and conſtant pardon? But beſides all this: how are the children of God ſometimes drawn into greater lengths, and overtaken with fearful backſlidings? They let down their watch, and grow remiſs and careleſs in the way of duty; a carnal frame overſpreads them without being prayed againſt, and mourned over as it ought, and they give into by many ſinful indulgencies and neglects: Thus by little and little ſin gains ground, until at length they are ſurprized into groſſer miſcarriages. And how does the review hereof fill the boſom of the humble ſaint with bitter anguiſh? His ſoul is pained within him, and his heart can meditate nothing but terror, whilſt *his ſin is ever before him*, with every circumſtance that can heighten and aggravate it. But in this moſt diſtreſsful caſe, we have bleſſed relief in looking to the ſatisfaction and righteouſneſs of Chriſt; the atonement in his blood, and the free and boundleſs grace of God in and through him. *His blood*, ſays the Apoſtle

Apoſtle, cleanſeth *us from all ſin;* its virtue ever abides the ſame for this purpoſe, and we have that righteouſneſs in him which we may plead for pardon, when we have nothing elſe to plead. To this it is owing, that every ſin they commit does not make a freſh breach between God and his people. We can never, indeed, be ſufficiently humbled for our daily and abounding provocations; but when we have fallen by the power of temptation, and our wounds are bleeding afreſh; we are mourning under a ſenſe of our ſins, and begin to fear leſt freſh guilt ſhould awake a freſh wrath, let us fly to the righteouſneſs of Chriſt, and make it the ground of our hope; fix our eye upon it, carry it with us to a throne of grace, and urge it as our only, as it is, our all-availing plea for mercy. As the Apoſtle in this view of the caſe, directs believers to the atonement and advocacy of Chriſt, as the only ſtanding, and effectual proviſion of the goſpel for their relief, 1 John ii. 1, 2. 'If any 'man ſin, we have an advocate with the father, 'Jeſus Chriſt the righteous: and he is the pro-'pitiation for our ſins.'

Farther, we ſhould apply to this righteouſneſs, and plead it with God under a ſenſe of our manifold wants. The humble Chriſtian finds many and great wants continually multiplying all round him. We want freſh and daily ſupplies of grace to carry on the work of ſanctification, to ſtrengthen us for every duty, and comfort us under all our ſorrows; to build up the life of faith, to fortify us againſt our many temptations, and bear us up under all our infirmities In fine, to enable us to fill up every rela-

tion of life with proper duty, and to perſevere in the good ways of God to the end. O our many and daily encreaſing wants! Well, amidſt them all, we may apply to the righteouſneſs of Chriſt, and plead this for all needful grace, and every bleſſing. Through it we may approach to God with holy freedom, and humble confidence; wreſtle for the ſupply we want, nor take a denial; "*I will not let thee go except thou* "*bleſs me*; and Lord ſhall I be ſent empty a-"way, when I have the Redeemer's righteouſ-"neſs to plead for all I want and ask?" This is *that asking in the name of Chriſt*, to which ſo many and great promiſes are made, John xiv. 13, 14. chap. xvi. 23, 24. It is going for the bleſſing, as Jacob did, in the garments of our elder brother; nor can any bleſſing be too great for God to give, or for faith to ask and hope for, when the merit and righteouſneſs of Chriſt are its ſtanding plea. Through this righteouſneſs God opens out the boundleſs and unexhauſted ſtores of his grace; *gives liberty, and upbraideth not.* Through this righteouſneſs he allows his children to approach him as a reconciled, gracious God, and their God in covenant. *They have boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for them, through the veil, that is to ſay, his fleſh:* Are welcome at a throne of grace, and may put in their humble claim to every bleſſing. O the unſpeakable privilege which believers have of going to God in prayer, in the name and through the mediation and righteouſneſs of the Lord Jeſus Chriſt! As the Apoſtle gives us in this the ſum and glory of goſpel-

goſpel-worſhip, Eph. ii. 18. *For through him we both have an acceſs by one ſpirit unto the Father.* They that go in this way, how may they open out their wants, and *ſhew before the Lord all their trouble?* unboſom their ſouls in his preſence with a holy freedom, and amidſt all the infirmities and temptations of their preſent ſtate, plead with a holy importunity for every needful bleſſing and ſupply? They may go as children, crying, *Abba, Father.* When bowed loweſt under a ſenſe of their own meanneſs, guilt, and unworthineſs, they have that which may raiſe and encourage their hope; *the lamb that was ſlain is worthy:* And when they have nothing elſe to plead, in his merit and righteouſneſs, they bring along with them the price and purchaſe of every bleſſing.

It is no leſs highly proper and of great advantage to the Chriſtian, to eye the righteouſneſs of Chriſt, and exerciſe a lively faith in it, when it is an hour of great affliction. This is often the caſe with the people of God, that they are meeting with a variety of afflictions; they are *appointed thereunto*, and it is the ſtanding doctrine of the word, that *through much tribulation we muſt enter into the kingdom of God*, Acts xiv. 22. And as afflictions conſidered in themſelves are not *joyous, but grievous*, O! what a mournful ſcene opens upon the poor Chriſtian, when under his many and heavy afflictions a painful ſenſe of ſin is revived upon conſcience, and in ſome dark and miſgiving hour he is left to conclude, that God is renewing an awful controverſy with him for former and unpardoned guilt. As Joſeph's brethren, when preſent providences

ſeemed to wear a threatning aſpect, could not but reflect, *we are verily guilty concerning our brother; therefore is this diſtreſs come upon us*, Gen. xlii. 21. And this is what added to Job's diſtreſs in the day of his trouble, Job. xiii. 26. *for thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.* What a proper hour then is this, to apply to the righteouſneſs of Chriſt and renew the actings of faith in it? And when the afflicted ſaint can do ſo, and entertain ſome good hope of his own intereſt therein, how does this calm his guilty fears, and *make all his bed in his ſickneſs for him?* bear him up under the heavieſt burdens, and even lift him into freſh life and hope? *The inhabitant ſhall not ſay, I am ſick: the people that dwell therein ſhall be forgiven their iniquity.* He can now ſee the rod in a father's hand, and comfort himſelf, that it is only *if need be, that he is in heavineſs through manifold temptations.* He can reſign himſelf to the diſpoſals of providence, and contentedly leave God to take his own way, and *do what ſeemeth good unto him.* He comforts himſelf, (when looking to the righteouſneſs of Chriſt, and the free grace of God in and through him, he can do this upon the beſt grounds) that his ſins are pardoned, and that all is peace between God and him; that therefore his ſoreſt afflictions are only fatherly corrections, and ſhall have a gracious iſſue; that by all God is carrying on his own wiſe and merciful deſigns, and that *the end ſhall be of the Lord:* that however he may correct he will never diſinherit, however rebuke and frown in providence, he will never utterly

utterly and finally forſake. As it is a bleſſed article of that covenant, which God makes with his people in and through the Lord Jeſus Chriſt, and which is for ever eſtabliſhed in him, Pſal. lxxxix. 30, —— 34. *If his children forſake my law, and walk not in my judgments; If they break my ſtatutes, and keep not my commandments: Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.* Encouraging promiſe! and that has ſomething in it, that is wonderfully fitted to ſuſtain and ſupport the people of God under their ſoreſt trials. How can the Chriſtian under theſe views, ſometimes even *kiſs the rod*, poſſeſs his ſoul with patience and thankfulneſs under the afflicting hand of God, and with joyful hope look forwards to that better world, where *God ſhall wipe away all tears from the eyes* of his people; *and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away?*

Finally, we ſhould plead this righteouſneſs, and act faith in it, when in the neareſt views of eternity. *It is appointed for all men once to die, and after death the judgment;* and that is the righteouſneſs, that we want, that will carry us ſafe through *the dark valley*, and place us with acceptance at the bar of God: and, bleſſed be God, this is what the righteouſneſs of Chriſt will do, when no other righteouſneſs will, or can. It is the righteouſneſs of him, who is *the reſurrection and the life;* what anſwers all the guilt of ſin, and ſilences all the curſes of the law,

and

and ſo diſarms death of all its terrors. Faith in this righteouſneſs *when fleſh and heart are failing*, is like meeting death, as good old Simeon did, with the Saviour in our arms: And whilſt the humble believer can ſee his claim and intereſt in it, how can he with a holy bravery bear up againſt the attacks of this laſt enemy, and in his dying moments look forwards with joyful hope? He *knows in whom he has believed*, and can with the greateſt ſatisfaction commit his deareſt intereſts into his hands. He is *looking for the mercy of our Lord Jeſus Chriſt unto eternal life*; and whilſt truſting in the grace and righteouſneſs of a Redeemer, can welcome the approach of death, and ſometimes even challenge him out to the combat. As the Apoſtle ſhews in this light, how the Chriſtian's conflict, with death is maintained, and his victory over him inſured, 1 Cor. xv. 55, — 57. 'O death, 'where is thy ſting? O grave, where is thy 'victory? The ſting of death is ſin; and the 'ſtrength of ſin is the law. But thanks be to 'God, which giveth us the victory, through our 'Lord Jeſus Chriſt.' True, the body muſt e'er long lie down in the dark and ſilent grave, and take up its abode amidſt worms and rottenneſs. But the virtue of the Redeemer's blood will reach it there, and in due time bring it forth to new and immortal life. And in what a glory will our redemption by the death and righteouſneſs of Chriſt appear, when the body ſhall be commanded out of theſe chambers of death, and *vile* as it now is, and much more will be, when the grave has had ſo long poſſeſſion of it, be recovered from all theſe diſhonours, and faſhioned

'faſhioned like unto Chriſt's glorious body, ac-'cording to the working whereby he is able to 'ſubdue all things to himſelf?' Phil. iii 21. And who can tell, what the glory of the body will be, when it ſhall thus ſhake of all the duſt and defilements of the grave, ſpring up into new life, and be built up after this amiable and perfect model? 'It is ſown in corruption, it is rai-'ſed in incorruption: It is ſown in diſhonour, it 'is raiſed in glory: It is ſown in weakneſs, it is 'raiſed in power: It is ſown a natural, it is rai-'ſed a ſpiritual body.' And if the body ſhall then be ſo beautiful and glorious, what ſhall be the beauty, glory, and happineſs of the ſoul, when that full ſalvation which Chriſt hath purchaſed for it by the dear price of his blood, ſhall be immediately and eternally enjoyed? This is that day of complete and perfect redemption, which the Chriſtian is longing and waiting for; and how can he ſometimes *lift up his head* with joy, when he ſees it drawing nigh? Of ſuch importance is it to keep faith awake and lively in the death and righteouſneſs of Chriſt, in the near views of death, and judgment, and eternity.

Thus ſhould we learn to apply to this righteouſneſs, and ſupport our hopes on it in the great and moſt important articles and concernments of the Chriſtian life. This is making a proper and practical uſe of it, for the great purpoſes for which it was deſigned. When the Chriſtian loſes ſight of this righteouſneſs, how is his mind clouded, and his hope depreſſed, and what guilty fears are ready to ſpring up in his boſom? But when he can by faith

realize

realize it, and apply unto it; plead it with God, and live upon it; with what joy does it fill him, and with what growing hope does he preſs forwards for the better world? He finds that in it, which anſwers every diſtreſs, ſupports his deareſt claims, and gives him humble confidence in life, and in death. This leads me to add,

6. How great muſt be the happineſs of the believer's ſtate, and with what ſatisfaction and comfort may he reflect upon it! He has an intereſt, in a glorious righteouſneſs; what is of greateſt value in itſelf, and ſhall be effectual for the obtaining every bleſſing. He is of the happy number of thoſe *to whom God doth not impute ſin*, and *imputeth righteouſneſs without works*. The righteouſneſs, in which he claims, reverſes the awful ſentence of the law which lay againſt him, and brings him into a ſtate of favour and acceptance with God; makes a bleſſed change in his ſtate, and founds a ſure title to all the bleſſings of grace, and to complete ſalvation. He that wrought it out was God as well as man; this gave his righteouſneſs an unſpeakable value, made it highly pleaſing to God, and meritorious of every bleſſing. It is perfect and without ſpot; what neither Satan, nor the law of God can implead; what carries in it a full anſwer to every charge of guilt; in it conſcience acquieſces, and when God graciouſly reckons it to the ſoul in believing, and juſtifies in and through it, *who ſhall condemn?* Death, the laſt enemy, can make no impreſſions upon the ſtate and happineſs of the ſoul, that is found clothed

clothed upon with it; it is ſuperior to all its aſſaults, and a lively faith in it will at laſt give the ſaint a joyful triumph over all his power. It is what ſupports the hopes of the dying ſaint, and under all the weakneſs of diſſolving nature opens his proſpect into eternity. It is what will at laſt unſeal the grave; fetch the ſleeping duſt out of the houſe of rottenneſs and corruption, and build up the whole man in immortality and glory. Under the protection and adornings of it, how will the believer *be found* at laſt *of God in peace, without ſpot and blameleſs?* whilſt the exalted Saviour and Judge ſhall *preſent him faultleſs before the preſence of his glory, with exceeding joy;* and bid him welcome to that ſtate of final and everlaſting bleſſedneſs, which God hath prepared for him, ſaying, *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.* And having brought ſafe to heaven, how will it maintain in the joyful poſſeſſion of all its happineſs, thro' the endleſs ages of eternity? In one word, it is of infinite value, and always, and to eternity, the ſame: And whilſt we receive and improve it by faith for the great and bleſſed purpoſes for which it was deſigned, how ſafe are our deareſt intereſts, and what can undermine the foundation of our hopes? Bleſſed ſtate of the ſoul, that is intereſted in it! What in life or death can make that man miſerable? Death is unſtung, and the grave vanquiſhed; God reconciled, and every enemy ſubdued: All is ſafe for both worlds, and all ſhall end in the poſſeſſion of that happineſs, *which eye hath not*

ſeen, nor ear heard, neither hath entred into the heart of man.

7*thly*, and *laſtly*, Shall not unbelieving ſinner's ſtand convicted of their want of this righteouſneſs, and certain miſery without it? Oh that God would give them to ſee their want of it, and certain miſery without it, in ſuch a clear and affecting light as may excite them humbly and earneſtly to apply to it, and plead for an intereſt in it, e'er it be too late! If without a juſtifying righteouſneſs, where ſinner wilſt thou appear, when God ſhall come to make inquiſition for ſin, and raiſe his throne for judgment? Thy ſtate is ſad now; thou art under the guilt of ſin, and the wrath of God; and terrible and pointed in the threatning, that is levelled againſt thee: *he that believed not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God —— and ſhall not ſee life; but the wrath of God abideth on him*, John iii. 18, 36. What then wilſt thou do, when that Jeſus, whoſe grace and righteouſneſs thou now ſlighteſt and turneſt thy back upon, ſhall appear in awful majeſty, as the righteous and univerſal judge, and ſummon thee to his bar? Canſt thou contend with him in judgment? or anſwer him one of a thouſand? Or, whilſt by unbelief thou equally deſpiſeſt his authority and his love, where canſt thou hope to find that, which will ſkreen thee from the terrors of his wrath, and give thee confidence before him? As the Apoſtle puts the queſtion and leaves it to the awakened conſcience

to

to anſwer it, *how ſhall we eſcape, if we neglect ſo great ſalvation; neglect* ſo glorious a righteouſneſs, and ſo great ſalvation provided thro' it? Heb. ii. 3. If we neglect and deſpiſe the way of pardon and ſalvation by the death and righteouſneſs of Chriſt, *their remaineth no more ſacrifice for ſins.* Nor will the guilty deſpiſer of goſpel grace have any thing to plead in his own defence. *The man without the wedding-garment was ſpeechleſs;* and ſpeechleſs will every ſinner be, who ſhall reject and refuſe this only righteouſneſs for juſtification, this only way of pardon and ſalvation which is provided in the goſpel. It is the proviſion of infinite grace; and canſt thou hope that grace will protect thee from the reſentments of juſtice, whilſt thou poureſt contempt upon the only way of pardon and ſalvation, which this grace has appointed? Will grace ſave to the wrong of every other perfection? or ſave in a contempt of the only way of ſalvation, which itſelf hath appointed? *Behold, ye deſpiſers, and wonder, and periſh.* It is an awful declaration of the Apoſtle, 1 John v. 12. —— *He that hath not the Son of God hath not life.*

Upon the whole, haſt thou ſinner any ſufficient righteouſneſs of thine own to truſt in, and plead with God, that thou thus diſdaineſt the righteouſneſs of the Mediator, and all the overtures of mercy in and through him? Or if thou thinkeſt thou canſt do well enough without a better righteouſneſs than thine own now, what wilſt thou do, when death ſhall ſtrip thee of all thy falſe coverings, and place thee naked at the bar

bar of thy righteous and eternal Judge? How will impenitent, unbelieving ſinners, then *call to the mountains and rocks to fall on them, and hide them from the face of him that ſitteth on the throne, and from the wrath of the Lamb?* Yea, but what can hide and ſhelter them, *in the great day of his wrath*, who ſhall then be found to have added this to the guilt of all their other ſins, that they have rejected all that proviſion, which God himſelf hath made in the death and righteouſneſs of the Lord Jeſus Chriſt for their pardon and ſalvation?

F I N I S.